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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator.*

THE BIBLE CHAMPION

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THE BIBLE CHAMPION

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 31

APRIL, 1925

No. 4

EDITORIAL

"God's Living"

GOD is behind everything in this world of ours. No force works automatically; life least of all. "In him we live and move and have our being." If my pulse could beat once only of itself it would disprove the being of God.

And by the same token everything that has to do with life is a part of the "living" which we have in and from Him. We emphasize that fact every time we say, "Give us this day our daily bread." When the Israelites saw manna lying on the ground "plenteous as hoarfrost" they did not know what it was,* but they knew well enough where it came from. The manna was miraculous, but no more so than our daily bread.

We speak of the graveyard as "God's acre," but the farmer's field is "God's acre" too. Behold here the never ceasing Miracle of the waves! Not a grain of wheat would ever survive its burial were it not that the Lord at the Resurrection takes care of it. He subtilizes all the forces of air and earth and the waters under the earth to provide our living for us.

And this is done without reference to any merit of ours. "He maketh it to rain upon the just and the unjust." Those who are as barren of fruitage as "the wilderness and the solitary place" are nevertheless the recipients of his perpetual bounty. The Bolsheviki of Russia have formally renounced God; but their consistency is a pinchbeck jewel. What would have become of them shut up as they were like Elijah in the ravine of Cherith, but for the ravens of relief that brought them breadstuffs, as agents of the loving God?

The first suggestion of Providence is gratitude. "How sharper than a serpent's tooth it is to have a thankless child!" As far as we are informed the Younger son, on receiving

his portion of his father's goods, "was not moved to acknowledge his obligation in any way." He simply took his portion and went whistling away to the far country. There are people who "rob" God in the same way: (Malachi 3:8).

If I give a beggar a penny I expect him to say "Thank you." If I throw a bone to a dog he will lick my hand. What shall be said then of a man who subsists every moment of every day on God's bounty with never a word of acknowledgment?

"For what are men better than sheep or goats,
That nourish a blind life within the brain,
If knowing God they lift no voice of prayer?"

My friend, have you prayed today? Think what fatuously unreasonable thing it is, not to be on speaking terms with God?

The second suggestion of Providence is loyalty. It is not likely that the younger son would have swung away from his home so jauntily, with his "portion of goods" in hand, but for some feeling of resentment against the restraints of parental authority. Perhaps, all things considered, it was just as well that he should go. When a boy—or a man—begins to complain against "the blue laws," and to hanker for freedom to "carry on" according to his own sweet will, nothing can cure him so surely and thoroughly as a season of expatriation.

It is a true saying: "Blessings brighten as they take their flight." If the people who find fault with Providence were allowed to shift for themselves for, say, a small fraction of a single day, they would begin to realize that there's no place like home and no comfort like a Father's care. Meanwhile it behooves those who believe in God, to show their faith by obedience to His righteous laws and by a cordial acquiescence in His beneficent plans and purposes concerning them.

* The etymological definition of the word manna is, "What is it?"

One of the classics of American literature is the pathetic story of a "Man Without a Country"; and one of the saddest incidents in connection with American history has to do with Benedict Arnold who, after years of exile spent in the vain endeavor to live down the memory of his treason, in his last delirium called for the uniform which he had worn in the service of his country and died with his hand upon the sword that had once wrought valiantly for his early faith.

It is the extreme of folly to neglect God for a lifetime in the hope of making amends by a death-bed repentance. In a long ministry of above half a century I have never attended a dying sinner who did not express sorrow for his sins and cling desperately to the forlorn hope of pardon. There is indeed no limit to divine grace, insomuch that "betwixt the saddle and the ground, mercy sought is mercy found"; but what a contemptible thing it is to train consistently with the enemy for years until confronted by sudden danger and then, in the last extremity, like Joab, to seek refuge at the horns of the altar! It puts a severe strain on one's broadest conception of the divine Fatherhood—relieved only by the story of the Penitent Thief—to imagine one burning out the candle of his life in the service of self and in the fond expectation of flinging the worthless snuff, at the last moment, as an acceptable offering in the face of God.

But such complete forgetfulness of divine Providence is not the only offense against it. Faultfinding is another, and, even among professed Christians, not an uncommon one. Not long ago a woman whom I had known for years as a devout follower of Christ, overwhelmed by sudden bereavement, refused to be comforted. "How can I pray," she said, "to the cruel God who has taken away my only son, the light of my eyes?" Rebellion! Rank rebellion, not only against God but against reason, against the ordinance of nature, against death as the gateway of life, against the hope of the great home-bringing. God is not "an hard man" but a loving Father who makes all things, death included, work together for good to them that love him.

Our present life is but an infinitesimal arc of an infinite circle. This is the very center of our Christian faith. What matters it how the Father's "living" is dispensed to his children in this momentary life when an immortality of immeasurable aeons of felicity is before us? Millionaire or mendicant, what mat-

ters it? *In Christ ye ben fylléd**. "If Christ is yours all things are yours, things present things to come, life, death, all things are yours; for ye are Christ's and Christ is God's."

The discontent of the people is most largely due to poverty; and as a rule the blame of poverty is laid everywhere but where it belongs. "The fault, dear Brutus, is not in our stars but in ourselves, if we are underlings." But suppose it were rightly attributed to the unequal distribution of God's "living"? Riches and penury alike have their compensation. The Christian key of "competence" is in the philosophy of Paul, who maintained his religion at the cost of his patrimony; "I have learned, in whatsoever state I am, therewith to be content; I know how to be abased and how to abound! I am instructed how to be full and to be hungry and suffer need. I can do all things through Christ which strengtheneth me." (Phil. 4:11-13.)

It is natural to find fault with the apparent partiality of the Father in the distribution of His "goods"; but just here is where Christian philosophy and nature seem at odds. The children of Israel forgot the hand that had delivered them from bondage when they found themselves shut up in the wilderness. The daily dole of manna palled on them when they remembered the fleshpots of Egypt. They forgot their hard taskmasters, the whip and scorpions and the impossible tale of bricks without straw, and murmured against God. Blame them? No, blame the perverse disposition of all humankind, even of such as have been called out of darkness into Gospel light. Strange that the God of Providence should bear with us!

The third suggestion of Providence is of operation. If the younger son had been accustomed to address himself to the business of the farm he would have found little or no leisure for reckless dreams. "Satan finds some mischief still for idle hands to do."

The prodigals of the world are recruited from the ranks of the parasites; and for like reason the reproaches that lie against the church are invariably traceable to such of its members as, content with the meager hope of a personal salvation, stand idle in the marketplace with folded hands.

* This is Wycliffe's rendering of "In him we are complete."

"There is a number of us creep
 Into this world to eat and sleep,
 And know no reason why we're born
 But only to consume the corn,
 Devour the cattle, flesh and fish,
 And leave behind an empty dish;
 And if our tombstones, when we die,
 Ben't taught to flatter and to lie,
 There's nothing better can be said
 Than that he's eat up all his bread,
 Drunk up his drink and gone to bed."*

A professing Christian should of all men most foremost in recognizing the obligations which are involved in divine providence. Treat is his portion of the Father's goods. In addition to what are called "the common gifts of Providence" he has "the unbreakable gift" of a special Providence; to wit, salvation in Christ. What shall we render unto the Father for this Kohinoor out of his casket? The calves of our lips? Loyalty to his holy law? Aye, more, the unceasing tribute of co-operation with him in the reaping and ingathering of his harvests. Nothing, nothing is too good for him! What shall we pay then to these things?

"I'll go where you want me to go, dear Lord,
 Over mountain and plain and sea;
 I'll do what you want me to do, dear Lord,
 I'll be what you want me to be."

The appointed agency for the conversion of the world to truth and righteousness, by means of the co-operation of God's people, is the church. By this is sometimes meant the visible church, made up of all sorts of people professing to be Christians; at other times, a church within the visible church, made up of true believers in God, as manifest in Christ (the Lamb of God slain from the foundation of the world.)

The visible church is set forth by Christ himself in His parable of the Wheat and the Tares, where He says, "The wheat and the tares must grow together until the harvest" (Matt. 13:24-30). The invisible church is designated by Christ where, in pursuance of the good confession of Peter "Thou art the Christ the Son of the living God," he said, "On this rock will I build my church, and the gates of hell shall not prevail against it." (Matt. 16:18.)

Obviously, it is easy to find fault with the Church visible; not only because it is constituted of all kinds, good, bad and indifferent, received in the necessity of the case on their own recognition, but because even among

sincere professors "there is none perfect, no not one." A true Christian does not profess to be perfect but to be earnestly striving after perfection as he finds it illustrated in "the fullness of the measure of the stature of Christ." He counts not himself "to have apprehended, as though he were already perfect," but reaches forth toward "the prize of the high calling of God in Christ Jesus."

Meanwhile the murmuring of the outside world against the inconsistencies of avowed Christians goes on: "We have mourned unto you and ye have not lamented, we have piped unto you and ye have not danced; *but wisdom is justified of her children.*" (Luke 7:31-35.) That is to say, notwithstanding all the imperfections of church members, the church has ever been and continues to be the one only living organism through which God works visibly, continuously and irresistibly for the betterment of the world and the bringing in of the Golden Age when all men shall know the Lord as the God of salvation and every knee shall bow before Him.

This being so, it is the clear duty of every right thinking man to get into organic connection with it if he would be known as a "laborer together with God." So much, at least, devolves upon him in recognition of the "share of the Father's good which falleth to him."

Once having sincerely made his "profession of faith," nothing remains but to "make his calling and election sure" by living as becomes a living "member of the body of Christ," so assuring his place in the invisible Church whose members' names are written in the Lamb's book of life.

To this end it becomes all "members of the Church in good and regular standing" to get busy in the work of the Kingdom. A name on an ecclesiastical roster is good as far as it goes; but there are drones in every hive. "As the Father hath sent me into the world, to seek and to save," said Jesus to His disciples, "so send I you." Thus is marked out clearly the evolution of a Christian from a mere beneficiary of the divine bounty into a laborer together with God.—D. J. B.

* * *

What is fundamental depends on what you are talking about. If it is the superstructure of the building, then ridge-poles, cross-beams and flooring are fundamental. But if it is the whole house itself, then it is the underneath foundation, and the all-important question is: "Is the foundation sand or rock?"

* This was written by Isaac Watts. It cannot be found, however, in "Watts and Select" or any other of our Hymn Books; possibly because no suitable tune could be found for it.

The Horse and the Mule

(Psalm 32: 9)



HE admonition given in Psalm 39: 9 is not easy to interpret. It is God Who is speaking, and He says:

"Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee."

The verse seems to say that the reason why the horse and mule are held in by means of bit and bridle is that they may be thereby prevented from coming near us. But that is not at all the purpose for which those trappings are used. They are employed, as every one knows, in order to compel the creatures that wear them to go in the direction their driver wishes, and to stop them at his will. Furthermore, those domestic animals have no disposition, when free, to approach us, and certainly not to do us any harm, which is what is implied by the apparent meaning of the verse.

There is a further difficulty in that, if we make the words "come near" apply to the horse and mule, we have as the result an idea which bears no relation at all to the thought of the Psalm, and conveys no discovered lesson.

Other Translations

will not help us. The R. V. gives: "Whose trappings must be bit and bridle to hold them in, (else) they will come near thee."

Darby's translation reads: "Whose trappings must be bit and bridle for restraint, or they will not come near unto thee."

These translations *reverse the meaning* of the last clause. But "bit and bridle" are *not* used to compel the horse and the mule to come near us, any more than to prevent them from coming near us.

Rotherham's translation is even less satisfactory, so we need not quote it.

From what we have presented above it is clear that the horse and mule *cannot be the subject of the verb "come near."* Can we then find another subject? one that will remove all these difficulties. Is there anything mentioned in the Psalm of which a man would have such good reason to stand in dread that he would most earnestly desire that it should not "come near" him? We think there is.

This Blessedness

David is here describing the blessedness of the man "whose transgression is forgiven and

whose sin is covered;" and he tells that "this blessedness" (Rom. 4: 9) came to him when he acknowledged his sin and confessed his transgressions to the Lord. He does not set forth in detail wherein the blessedness of knowing one's sins to be forgiven consists, but he speaks of *one feature* of it, namely, *deliverance in the day of God's judgments*, saying: "For this shall every one that is godly pray unto Thee in a time when Thou mayest be found: Surely in the floods of great waters they shall not come nigh him" (v. 6).

This gives us the topical subject of this part of the Psalm (verses 6-10); and we believe it gives us also the grammatical subject of the verb "come near" in verse 9; for our solution of the difficulty consists in connecting the "come near" in verse 9 with the "great waters" of verse 6. That this is the true and the only possible explanation of the passage is what we undertake to show herein.

The same subject (protection from the just consequences of sins) which begins in verse 6 is continued in verse 7, where David says: "Thou art my hiding place" (that is, from the floods of judgment); "Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance."

God's Response

God now speaks in response to David's expression of confidence that there will be a refuge for the godly in the times when judgments are poured out. And what He emphasizes is the great and important lesson that to make sure of safety and protection in the times of God's visitations, a man must give heed to His instruction, and be guided by His teaching. In giving this lesson God draws a contrast between man, to whom He has given the capacity to understand His will as declared in His Word, and the horse and mule, "which have *no understanding*," and therefore must be guided by forcible means. The words are: "I will *instruct thee*, and *teach thee, in the way thou shalt go*; I will guide thee with Mine eye" ("with Mine eye upon thee" marg.). "Be ye not as the horse, or as the mule," etc.

It is perfectly clear, upon reading verses 8 and 7 together, that God's instruction and teaching are intended to do for man what the

it and bridle do for the horse and mule; and the words, "in the way thou shalt go," tell plainly what that is. Thus verse 8 *compels* us to regard the bit and bridle of verse 9 as being used for their customary purpose, and not to prevent the horse and the mule from coming near us. And it follows that the horse and mule cannot be the subject of the verb "come near." Then the subject of that verb, the antecedent of the supplied pronoun "they" (for the verb is in the infinitive, and there is no pronoun in the original) must be "the flood of great waters." This is further indicated by the similarity of language. In verse 6 we read, "In the floods of great waters they shall not *come nigh* (reach) unto him;" and in verse 9: "Lest they *come near* (approach) unto thee."

This explanation of the passages removes every difficulty and clears up every obscurity, and without making any change whatever in the translation; and moreover it yields a good sense, in perfect harmony with the subject of the Psalm, and conveys an important lesson.

Many Sorrows

The very next words of the Psalm afford strong confirmation: "Many sorrows (shall

be) to the wicked; but he that trusteth in the Lord, mercy shall compass him about" (v. 10).


This shows that we have still the same subject, God's judgments ("many sorrows") upon the wicked—those who refuse His instruction and go in their own way—while protection (God's mercy compassing them about) is promised to those who put their trust in Him. The "many sorrows" of verse 10 are plainly the same as "the floods of great waters" of verse 6; and this is, above all things, what man has good reason to fear, and to desire that it should not come near him.

Again we are helped to see the connection by the similarity of the expressions, "Thou shalt compass me about" (v. 7), and "Mercy shall compass him about" (v. 10).

It has been suggested to us by a Hebrew scholar to whom we submitted this interpretation, that the words "many sorrows," which immediately follow the words "to come near unto thee" might be taken as the grammatical subject of the clause. This would only require that the passage be punctuated so as to read thus:

"Lest should come near unto thee many sorrows. To the wicked (they shall be); but he that trusteth in the Lord, mercy shall compass him about."—*P. M.*

The System of Theology

 HERE always has been, and always will be, men who value theological study systematically pursued. There are also men who just as persistently undervalue and even deride such study. The difference is largely due to the difference of attitude toward religious questions in general and also to the mental temper with which any question is approached. Besides this individual attitude, there are periods when the temper of men generally is away from theological study and other periods when the general temper of religious people is inclined toward it. Both the time and temper opposed to this science are critical and destructive, while those in its favor are logical and constructive. Some time since, there set in a wave of opposition to theology, which wave seems now to be exhausting itself.

There could be nothing more unreasonable or untimely than the present opposition to theology. Men today are seeking after facts in all departments of life and being, and are seeking to systematize those facts, in order to

make them profitable and to find a way of advance in thought and practice. The chemist is ever attempting to learn more of the constitutional forces of matter and the laws relating and controlling them. The physicist is ever seeking to know and systematize the facts of energy, and by the knowledge thus gained to advance man's control of nature. The biologist is ever studying the smallest forms of vegetable and animal life. He systematizes his knowledge in order to increase that knowledge and to show his applications to the health and nourishment of mankind. Domestic economists are discovering and systematizing the facts of physiology and food, in order to maintain man's physical welfare, and increase the strength and the endurance of the body. But here is the human soul, with its unquenchable idea of God, of right and wrong, and immortality, and there is an effort to ignore them and discount any attempt to obtain and systematize the facts in the case. Certain confused souls take fright and become hysterical when theology, the systematic

knowledge of God, is mentioned. The real root of this opposition to theology is mysticism. It turns the eyes inward in order to find the source of authority wholly in the individual experience. This is a changeable and deceptive guide as to truth and fact. A man recovering from typhoid fever was indiscreet in eating. He suffered severe indigestion. He endured it for a day and a night, and on the next day he was sure, from his feelings and experiences, that the fever was returning. He sent for his physician, and when he came, he said: "Doctor, you have a hot case this time." The physician showed some alarm in the expression of his face, and at the same time used the thermometer. When he looked at it, he said to the patient: "You have not the least bit of fever in the world; you are normal." The thermometer gave evidence, and told the truth. The man's experience and feeling lied. The physician advised him to get up and move about and be careful of his eating. Before the physician could reach the street, the patient was up and dressed, and was watching the physician pass down the street. He had no more fever, but was soon at his regular pursuits. Experience can never be a social law, because it is individual. I have no right to ask another to accept my experience as his guide. When experience becomes the standard of life, then evidence becomes useless, and every individual becomes a law unto himself and does as he pleases. Fancy takes the place of fact, and life becomes lawless. The present controversy in religion is due to the conflict between experience and fact as opposing standards. It is to be noted that men who cry out most intensely against dogma are most emphatically dogmatic in their opposition. Even men who would ignore dogmatism by indifference to it become dogmatic as soon as they begin to argue their position. They begin with mere assertion, but end with dogmatism. Dogma is as necessary as thought and language. Indeed, dogma is the most accurate thought, expressed in most exact language. Thinking which does not result in dogma has no life.

Theology is the science of the knowledge of God. Like all science, it has its sources and its processes, its facts and correlation of facts. Theology may be compared with natural science. Natural science has the source of its facts in nature. The source of theological facts is in the Scriptures. Nature does furnish some facts for theology, but they are so limited they reach little beyond the evidence of the

existence of God in manifestation of design. Nature is still a profound theological and philosophical mystery. It can only be understood theologically under the light of revelation. For theology, nature serves little more than as illustration. Theology is dependent upon revelation for its material. In the absence of revelation, there never have been, and never can be, a theology. Thought, then, runs no higher than philosophy. The method of ascertaining facts in connection with natural science is by means of observation, experiment and demonstration. In theology, it is by means of careful reading, exegesis, demonstration and the work of the Holy Spirit enlightening the mind of the believer. In both natural and theological science, the logical faculty proceeds to classify the facts, to deduce the principles involved and which pervade and harmonize the whole, and to correlate and articulate these facts and principles into a system.

We need at this point to remember that both natural and theological sciences deal only with facts. The doctrines of theology are not theories or opinions, they are facts and nothing but facts, which are either self-evident or capable of demonstration. In the case both of natural science and of theological science, there is a province of thought closely related which is speculative. This is the realm of hypothesis, theory and opinion. Sound thinking requires that a sharp line be drawn between the field of science and the field of speculation. The facts of natural science stand impregnable; but there is not a single hypothesis or theory or opinion of speculation which is not now under fire. And many things which hasty men have promulgated in college chairs and church pulpits as facts have been driven far back into the realm of theory. The facts of theological science are just as impregnable as those of natural science; but theological theories are always under fire. The law that the velocity of falling bodies is in proportion to the square of the distance, is a fact undeniable; but the theory that gravitation is the cause of this fact is now under debate. That Jesus Christ is God manifest in the flesh is a fact undeniable; but how God and man meet in his person and nature has never yet passed beyond the theoretical. That Jesus Christ was wounded for our transgressions, that he gave his life a ransom for many, that he died the just for the unjust, that he was the propitiation for the sins of the world, that he made a satisfaction of the law for us in that he redeemed us from the curse of the law,

being made a curse for us, is a fact which cannot be gainsaid without doing violence to the Scriptures and to the mind reading the Scriptures: but the theories that Christ's death is for example, or the theory that Christ's death was a defeat are always under fire.

It is not desirable to discourage a true, humble and reverent speculation, either in connection with natural or theological science. Such speculation humbly and honestly conducted, may lead to a fuller and larger discovery of the truth. A full study of any science demands some attention to the theories associated with their truth as well as to the facts

included therein. But it must ever be insisted that clear distinction be maintained between fact and theory, science and speculation, and to confound these two, as has often been done, is pernicious.

Theology and philosophy agree closely and in general in their logical processes, but differ radically in their sources of foundations. Theology is based upon the sure Word of God. Philosophy is based upon the postulates of the human mind. Theology rests upon "Thus saith the Lord;" philosophy rests upon "Thus saith the philosopher."—*D. S. K.*

If all preachers and teachers were endowed with the spirit of the Champion it would not be long before the world would turn to seek after Him.—*N. S. Sweezy, D.D.*

A Free Copy of the Bible



ANNOUNCEMENT an article that appeared in a previous number of this journal, we have received the following letter from one of our readers. We print it on account of its pointed rebuke, and also to show how easily a great scientist may trip when he ventures into the Biblical field:

"In the February number of *THE BIBLE CHAMPION* you quote from some addresses by Professor Ales Hrdlicka, of Washington, D. C., which you say were quite extensively reported in the metropolitan papers. I have not read the addresses, but on the basis of your quotations, I should like to ask Mr. Hrdlicka through you what book it is which he calls the Bible, wherein is taught the idea of 'sudden creation,' and other statements that scientific truths have 'contradicted.' My Bible is that which is in general use in the churches, and nowhere in it is any idea of 'sudden creation,' nor, so far as I know, any statements which have been contradicted by 'scientific truths.' I venture to say that so far, scientific students have found in the book of nature only confirmations of God's Word as written in the Bible.

"It might not be amiss to suggest to Mr. Hrdlicka that he read the Bible as carefully as he presumably reads his scientific literature. If he does, he will find that Scripture does not tell us how long the creation, or any part of it, took to complete; that, so far as the 'note of finality which means stagnation and hopelessness,' is concerned, our Bible clearly shows that there is progress in all things, especially

man, from the beginning of time to the present. If Mr. Hrdlicka has no copy of our Bible, I shall esteem it a privilege to give him one."

To which we might add, the Bible does not, indeed, tell us how long God was occupied in creating man's soul and fashioning his body, and so no one has a right to charge it with teaching "sudden creation"; yet we are disposed to think it did not take God millions of years to make the first man. It would scarcely be necessary to consume so much precious time, nor would there be good reason for it. Yet it may not have been "sudden." The fact is, we do not know any Biblical students who venture even to offer a conjecture, for no one knows.

Neither can we commend Professor Hrdlicka's idea that the sudden creation of man, even if it did take place suddenly, would give him a "note of finality, which means stagnation and hopelessness." There is no reason to think that God created man a "walking encyclopedia" or an omniscient being. The Bible teaching clearly implies that, while man started out with some knowledge, enough to make him a rational and moral being, afterward he constantly added to his stores of knowledge. In brief, the very fact that man was created with a rational soul in the divine image connotes his potentialities for unended progress in true knowledge.—*L. S. K.*

* * *

He that sins against his conscience, sins with a witness.

Believers in Science



REAL knight errant in the present conflict for historic Christianity is Rev. Charles Hillman Fountain, of Plainfield, N. J., a member of the great Baptist household of faith. In a recent number of the *Herald Tribune*, New York, he has a pointed article on the attitude of evangelical Christians to science. Although the same thing has been said a number of times in this journal in one way and another, yet we want our readers to see how Mr. Fountain says it:

"The Modernists are taking President Coolidge's address to the American Association for the Advancement of Science as a rebuke to the Fundamentalists.

"Such rebuke on his part is an impossible assumption, because there is not a single thing in that address with which we as Fundamentalists find fault. We not only believe in science with all our hearts; we insist upon it in all investigations of nature; we insist upon

the scientific method in all studies, religious and non-religious. This method, when applied to the Bible in the realms of anthropology, archæology, history and criticism, confirms its infallible accuracy.

"Our quarrel with evolution is not a quarrel with science. It is a quarrel with speculation which poses as science. We distinguish between fact and theory, between science and philosophy, between the discovery of truth and the search for truth. We agree with Bateson that sixty years after Darwin we know no more about the origin of species than he knew, and he knew nothing. We agree with Price that 'the theory of organic development from the protozoa to man is a blunder, an utterly impossible scheme, if the new evidence of geology be given any consideration.'

"Science is helpful to every one. Speculation posing as science is dangerous to every one. Evolution is speculation posing as science."

The Best Religion



HERE have been religions without number that have come and gone, like clouds that sweep across the heavens and leave only a shadow on the hills. "The Ten Great Religions," so called are Confucianism, Brahmanism, Buddhism, Zoroastrianism, the Religion of the Norsemen, Mohammedanism, Judaism and Christianity. The centuries have passed judgment upon these with the result more than half are dead and all the others moribund, except one. They have not, when judged by their fruits, vindicated their right to live.

If you would know the character of *Confucianism* look at China. One who has lived in that country for many years says, "There is no mode of deception or fraud in which the Chinese are not adepts." Why not, when Confucianism, distinctly a moral and not a religious system, avowedly takes no cognizance of God?

If you would know *Brahmanism* look at India. The *Abbé du Bois* says, "I have never seen a religious procession in India without its presenting to me the image of hell."

If you would know *Buddhism*, which was instituted as the Protestantism of India, you have but to glance at its philosophy. Its cen-

tral thought is expressed in *Nirvana*, which means the ultimate extinction of personality, "as the perfume of the lotus is exhaled in air or as a drop of water sinks into the sea."

Would you know the character of *Mohammedanism*? Read it in the light of recent massacres. The three pillars on which this religion stands are War, Slavery and Sensuality. Its other name is Barbarism; and its consummate product is the "unspeakable Turk."

Now turn to Christianity and judge it by the same rule. What are its fruits? *The Cross*, to begin with. This offers a rational plan—and the only one that ever has been suggested—of escape from the penalty of a mis-lived past. Nor is that all; it furnishes such an example of self-denial in the behalf of others as nowhere else has ever been seen; an example which, for these nineteen centuries, has stimulated men and nations to noble deeds.

If, aside from the Cross, we were asked to name but one other of the fruits of Christianity it must be *The Golden Rule*. A cordial observance of this Rule would make an end of all disagreements in our social and industrial life and of all wars and rumors of wars. It is indeed "the golden key of the Golden Age."—D. J. B.

Notes and Comments

THE triumphal entry of our Lord into Jerusalem on Palm Sunday was simply an earnest and prophecy of His final kingly reign, when every knee shall bow and every tongue confess Him Lord of all. Note the spontaneous gladness with which His disciples praised and obeyed Him. There was nothing forced in their adoration. No elaborate and painstaking program had to be devised and prepared. Every word and act just broke forth without effort and without strain. So it will be in heaven; so it will be in all the universe when Christ shall reign supreme. There will be glad, free, unrestrained joy and praise.

Sometimes a big word must be used, because it is an expressive word, and is needed to set forth a big thought. The Christian religion is architectonic. That means that it is of large architectural dimensions, and has been well planned, having had from eternity all the specifications, finite and infinite. There is nothing small and narrow about the Christian system. It "is profitable unto all things, having promise of the life that now is, and of that which is to come." This description implies dimensions of vast extent—as long, deep and high as infinity. It also connotes perdurance that will last throughout eternity. Compare the bigness of the Christian system with that of materialism, which says that death ends all—that the *finis* of every human life is only a winding sheet and a grave. Which system will you choose?

You and I want a stable religion; else we cannot live a stabilized life. We will be like "a wave of the sea, driven by the wind, and tossed." In his prophetic dying utterances Jacob said of the tribe of Reuben, "Unstable as water, thou shalt not excel." So it ever is with the unsettled life. Here is a saying from Holy Writ that will give us a solid foundation upon which to build the structure of our lives. (Psalm 111:7,8): "The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness."

It is a good thing to have an anchor of the soul. It is so much better than simply drifting about. The inspired writer exhorts us to "lay hold upon the hope set before us, which hope we have as an anchor of the soul,

both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made a High Priest forever after the order of Melchisedec" (Heb. 6:18-20). Yes, it is salutary for us to have such a sure hope. We live better lives because we know that we are immortal. If death ended all, we would be tempted to say with the cynical worldling, "Let us eat, drink and be merry, for tomorrow we die." But with the assurance of a blessed future life, we say rather with the holy apostle, "He that hath this hope in him purifieth himself even as He (Christ) is pure."

In his remarkable work, "The New Biblical Guide," published some years ago, Dr. John Urquhart says something that is very relevant to our own day (p. 311, vol. I): "Although geology has given itself enthusiastically to the ascertainment of facts, there have been hasty inductions and mistaken theories; and we submit that it is these last, and not the facts themselves, which have been in antagonism with the statements of Scripture." Yes, it is a wrong induction from the facts that makes the trouble. We hope, therefore, that both scientists and Christian believers will examine judiciously the claims of what is known as "The New Catastrophism," to see whether it does not correctly interpret the facts of geology, and at the same time agree most beautifully with the teaching of the Bible.

The last number of *Bibliotheca Sacra* contains two articles of an exactly opposite character. The first is by Professor Jesse Johnson, D.D., of Xenia Theological Seminary, St. Louis, Mo., and is entitled "The Old Apologetic in Theology." The other is by Rev. John Moore, Amesbury, Mass., with the title of "The New Apologetic." What a contrast they present! The first article is clear, cogent, well arranged and positive; the second is of that vague, indeterminate character which marks the whole Modernistic theology and which nobody can define. Surely Professor D. C. Macintosh's description of what science is and how it proceeds is a mixed-up affair, and yields very uncertain results. If all that is involved in the scientific procedure, it will get nowhere. No wonder Dr. Macintosh's work on "Theology as an Empirical Science" reduces Christianity to such an atomistic and commonplace minimum that it affords very poor food for the soul.

As an example of Dr. Johnson's solid thinking in the article just referred to, we quote the following: "An important characteristic of the old apologetic is its conception of the function of theology, which function is to interpret God, not to interpret Christian experience. He would be a poor God that one could make from experience. If it were meant that our Christian experience may enable us to read our Bibles better and to enter into a fuller personal knowledge of God, and thus give a better account of Him to others, we would agree. The theology of the Reformation was in this sense an experimental theology. Luther knew God and the way of salvation better when he experienced the forgiveness of sins. So do we all. Yet Luther was brought to his blessed experience by his new knowledge of God through the Bible. . . The church therefore is doing most for Christian experience when she teaches the truth about God. She thus makes a really Christian experience possible, directs and corrects it, and makes it rich." This is true. Christian experience does not make Christianity; Christianity brings Christian experience. Let us not put the effect in the place of the cause.

This same excellent writer and accurate thinker says further: . . . "The old apologetic has no antipathy to the miraculous. It cannot be impossible for God to work as He will in His own world. Ordinarily the course of nature will be uniform, but to say that God will never intervene, that He has so enthroned 'law' that it, not He, is supreme, is too venturesome a statement. God reigns, not law. Law does not legislate. God legislates—creates the forces and determines how they shall act. And unless God lets us know that He will never intervene in the operation of His laws, we have no right to affirm that He will not. Christianity, as represented in the Bible and the historic faith, is frankly supernaturalistic. It has not come up from below, but has come down from above." There speaks a man of the true spirit out of an evangelical experience.

On the other hand, what says the apologist for "the new apologetic"? "First and foremost," he declares, "it is thoroughly scientific." There declaims and dogmatizes the proverbial Modernistic. Even our religion must be determined by the so-called science of the day. Science—that is, the human scientists—must set and mark out all its boundaries. As if human science could have ever discovered the doctrine of the first verse of the

Bible, the great doctrine of creation *ex nihilo* or of the creation of man in the divine image or of the fall of man into sin, or of the gracious plan of redeeming love and grace through the incarnation of the Son of God. Moreover, there are plenty of *indicia* in the liberalist's article to show that he is wedded to the evolution theory, which, as we know, has never been scientifically demonstrated at a single crucial point. It would be a poor kind of Christianity that was built upon the theory that man has come up from the brutes of the jungle through the terrific and selfish "struggle for existence." A thousand times would we prefer the religion that comes directly from God through the Bible.

The New York *Times* brings us a report of the meeting of the American Academy for the Advancement of Science, held in Washington, D. C., in the early part of January. Many notable addresses were made. We quote from one of them: "Dr. Bruce Clark, geologist of the University of California, told of the migration of a mountain—Mt. Diablo, Cal., which is a pile of ancient rock resting on a heap of geologically modern rocks, and is separated by fully twenty miles from the formation to which it belongs." If this is true—and we have no reason to question it—it affords strong evidence of the doctrine of "the new catastrophism" in geology. The doctrine of "uniformitarianism" never could suggest an adequate cause for its removal from its original position. Nothing but an immense upheaval of some kind could account for the removal of a great mountain a distance of twenty miles. If these facts do not prove the occurrence of some great cataclysm some time in the past, then it does prove the uncertainty of the classification of rocks and fossils into the so-called "older" and "younger" strata. For the geologist says that today this mountain is resting on "a heap of geologically modern rocks."

At the same meeting Dr. Louis Berman, of New York, set forth the "conception of a chemical soul," claiming that "the chemical substances produced by the endocrine glands govern the mental, moral and physical make-up of every human being, and afford a real knowledge of the basis of personality." Thus the scientists speculate. A year before, at the meeting of the same academy, a scientist attributed everything in human experience and personality to the action of the thymus glands, which are a division of the endocrine glands. But think of it for a moment—could mere

chemical changes and combination account for the origin of a soul with self-consciousness, sentiency, conscience, free will and the experience of divine pardon and love? Just do some little thinking along adequate and truly scientific lines, you scientific speculatists, and see how utterly impossible are your attempts to explain things of a psychical nature on a purely physical basis. No; the human soul is not the result of a mechanical mixture of chemical elements. It comes from a vastly higher source. And every soul that has noble, holy and divine principles implanted within it knows that this is so.

Dr. Berman also said at the above-mentioned meeting that "one of the greatest achievements of modern science has been" to rid the world of "the theological dogma" of a soul, a reality which is made of spirit." Instead of such a psychical reality, he held that the "internal secretions" of the glands produce substances that constitute "the entire make-up of the individual." Is it any wonder that Christian people, who know that they have souls, are becoming more and more suspicious of the speculations of so-called "scientists"? If they are going to do away with the highest part of man's being, that is, his mind or soul, then they are becoming a menace to our civilization. They are demoralizing the people.

But to show how little dependance can be placed on the speculations of the scientists, we simply refer to a debate, in which some of them took a vigorous part, over the question whether the physical universe is infinite or only finite. The advocates of the Einstein theory maintained that it is finite. Others argued that it must be infinite. Well, they do not know as mere scientists, and if they do not know that, they may be in error or darkness on many other questions. But this problem might be solved by reason, if it cannot be solved by direct physical or ocular demonstration. The universe is made up of parts, and every part of it is finite and dependent; therefore as a whole it must be finite and dependent. The logical conclusion then is that it must be dependent on some infinite, independent, eternal Being—that is, God. Just a little reasoning may give light where physical science lands in darkness.

Back in 1885 George Rawlinson, the learned historian, wrote a scholarly work on "The Religions of the Ancient World." After canvassing the whole field and examining an

immense amount of data, he wrote as follows (p. 175, Alden's edition): "The historical review which has been here made lends no support to the theory that there is a uniform growth and progress of religions from fetishism to polytheism, from polytheism to monotheism, and from monotheism to positivism, as is maintained by the followers of Comte. None of the religions here described show any signs of having been developed out of fetishism, unless it be the shamanism of the Etruscans. In most of them the monotheistic idea is most prominent at the first, and gradually becomes obscured, and gives way before a polytheistic corruption." This induction is built on the most painstaking investigation, and holds good today. Do the evolutionists pay any attention to these erudite investigations? No; they go on their smug, dogmatic way as if no testimony had ever been given against their speculations by scholarly research. There never was a theory propounded that imparts to its devotees such an air of "we know it all."

A little further on in his book Rawlinson says: "Altogether, the theory to which the facts appear on the whole to point is, the existence of a primitive religion, communicated to man from without, whereof monotheism and expiatory sacrifice were parts, and the gradual clouding over of this primitive revelation everywhere, unless it were among the Hebrews. Even among them a worship of Teraphim crept in (Gen. 31:19-35), together with other corruptions (Josh. 24:14); and the terrors of Sinai were needed to clear away polytheistic conceptions. Elsewhere degeneration had free play. 'A dark cloud stole over the original consciousness of the Divinity; and, in consequence of his own guilt, an estrangement of the creature from the one living God took place.'" The last sentence is a quotation from the great German scholar, Dollinger.

It is pitiful, it might almost bring tears to an angel's eyes, to note how little understanding a liberalist can display. To make this statement salient, we quote from the article on "The New Apologetic" by John Moore (above cited): "The old apologetic lifted man out of this world, religion from life, theology from the stream of human thought. Religion and religious people were withdrawn into a museum." This statement evidences about as much knowledge of the orthodox apologetic and theology as a telegraph pole has of the Ten Commandments. This crude ignorance of the past is so obvious and childish that it

needs no denial or refutation. The only reason we use valuable space to quote it is to show that orthodox people need not be afraid of the so-called "scholarship" of some of the boastful Modernists.

Here are some more sayings of a liberalist who chafes in the harness of orthodox theology. One is: "Evolution discloses individuality and tends to freedom." What does that mean? Did people know nothing about individuality before evolution came into vogue? Why, we have heard individuality discussed since we were school-boys. And how can evolution bring about freedom? Can the unfree evolve into the free? Here is another case of trying to get something of nothing, which is the constant but futile attempt of evolution. Again our author says: "The evolution of individuality makes for the evolution of immortality." What does that mean? What is meant by the evolution of immortality? "Who is this that darkeneth counsel?" How can evolution cause immortality? If an entity does not have the element of immortality stamped upon it by its Maker at the start, no amount of evolution can confer immortality upon it. The Modernists, who desire to throw overboard the older methods and introduce the new, ought to make their views more appealing, rational and profound.

We have another "crow to pick" with the same author. He boasts of what the "new theological apologetic is doing all along the line" in its radical rejection of the old and adoption of the new. Then he adds: "Of course, it makes timid souls, nurtured by the old method, feel as if the foundations of religion were being undermined altogether. They do not like to look at themselves through scientific lenses; nor to hear what the philosophy of religion has to say for itself." First, we think that even "timid souls" ought to have some consideration. They surely ought not to be handled in the rough, swashbuckler style. They are very precious in God's sight, and their salvation may be of vast importance than human-made philosophies or the speculations of so-called science. But there are many evangelical scholars who know the danger of the "new methods," but who are not afraid to "look at themselves through scientific lenses." But they want them to be really scientific and well-made, giving the true vision, perspective and magnification, and not a distortion of the truth. Especially do they demand that science should remain in its own realm of empiricism instead of imposing upon

the world the unproved speculations of man in its sacred name. Just as soon as scientists and their satellites prove that they are able to distinguish between science and speculation and will become modest about making assertions regarding the latter, there will be little or no warfare between religion and science.

"Do you mean to say that I came from monkey?" said a man somewhat hotly to a Modernist. To this the Modernist replied "smiling and with a pause" (as he himself puts it): "I am not sure of *you*, but of *the* I am sure, *you* and the *rest of us* are so much better than a monkey that only God could have made us from a monkey." We question the premise assumed by the Modernist. In our mind, a god who would want to evolve rational, moral and spiritual beings through the monkeys would prove himself so lacking in judgment and moral sense that we doubt whether he could make anything, to say nothing of monkeys and men. On the other hand, the God who would make the animals to remain in their proper places for the service of man, and then would make man in His own image, to have rational fellowship with His Creator from the start—such a God would show so much wisdom and power that He would be capable of doing anything that is sane and holy, no matter how great it might be. Any teaching regarding the origin of man that departs from the Biblical way is derogatory to the character of God. Think, for example, of saying that the brute man of evolution, living in a jungle, just emerged from the primate animal stock—yes, think of saying that that beastly creature was made "in the image of God"!

Again the Modernist proves himself an ineffective thinker. He says: "It matters not what the origin of our religion may be, the validity of religion in experience remains unimpaired." This is an error. It makes a vast difference to the true Christian what is the origin of his religion. If it did not begin in truth and come from God, he wants none of it. If, however, it had a true origin, then it must be true, and he can surrender his whole soul to its glorious truth. But let a man once suspect that his religion has an uncertain basis or does not have a true historical foundation, and what will become of the experience he thinks he has had? It will be vaporized into delusion. He will conclude that his mentality played him a trick. Nor is that all. It would be unreasonable to suppose that God has given us a religion, and with it an exp

science of its truth, and then leave us in the dark regarding its source and origin. We are happy to know that God was not thus remiss. He is a much better God than the Modernists try to make Him out to be. He gave us a direct revelation in the Bible of His wonderful redemptive plan through the incarnation and sacrifice of His eternal Son, and He also—blessed be His name forever!—told us clearly of the historical origin of the universe, of man and of sin, upon which His redeeming plan is founded and the reasons thereof. Yes, the Bible is always ahead; the Bible is always right; and where the Modernists differ from the Bible, they are always wrong. Their reasoning is not adequate.

Right in the midst of a company of radical Biblical critics Dr. J. G. Machen, our stalwart defender of the faith, said just what should have been said: "This wholesale abandonment of the historical method is being summed up in the use of one word, 'interpretation.' Formerly when men had brought to their attention perfectly clear assertions, they accepted them or else denied them. Now they no longer deny, but 'interpret.' If everything I say can be interpreted to mean its exact opposite, what is the use of saying anything at all? It is a very great mistake to suppose that, as Biblical teachers, you have a right to interpret the Bible as you please." Well said! Only one meaning can be given to Dr. Machen's language. Still, we wonder whether some Modernists will not "interpret" Dr. Machen as meaning that "you can interpret the Bible as you please." Great is the Diana of modernistic Biblical and creedal "interpretation"!!

A writer in *The Saturday Review of Books*, New York, pronounces quite a eulogy on Dr. Fosdick's recent book, "The Modern Use of the Bible," which was reviewed at some length last month in this journal. This writer rejects the doctrine of the verbal inspiration of the Bible. Then he says: "This destruction of certain theories about the Bible has been of immense value to mankind, for it has put in its (their) place a conception of the Book that far transcends anything that has been known before, with a far reaching idea of inspiration, and a living conception of spiritual authority." Such vague and general statements solve no problems. What is that wonderful idea of divine inspiration that is so superior? It surely cannot add to people's estimate of the Bible to declare that most of its "categories," like the resurrection of the body, the virgin birth of Christ, the atonement, the

creation of man, and Christ's second coming to judge the world, are all errors. If the Bible has erred so often and so seriously in its statements, how can it claim to have "spiritual authority"? How can we hold it to be divinely inspired? On the other hand, if the Bible is fully inspired, categories and all, it is indeed an authority in spiritual matters in which the soul can place its utmost trust. We much prefer the sure hope and solid foundation of the Bible to the vague lucubrations of Modernism.

The speech of the liberalist always "betrayeth him." Dr. Charles E. Jefferson begins the preface of his last book, "Five Present-Day Controversies," in this way: "We have arrived at a season of religious controversy. This is a good sign. It proves that we are intellectually alive." While this conception has some value, we do not think Dr. Jefferson has hit the salient point. It is not primarily so important for men to be "intellectually alive," although, of course, that has some significance; the best thing about the present controversy is, it proves men's interest in religion; that they have not become spiritually apathetic; that they are much in earnest in working out the problems of the highest concern both for time and eternity. In this respect it is surely better to have serious and earnest controversy than to be spiritually dead. The Modernist puts the "intellectual" first; he banks on "opinion," "modern scholarship," "freedom of thought," and side-issues of that kind. The evangelical Christian does not disparage these matters, but he puts the *spiritual* in the first place, and considers the other matters as belonging in a subsidiary position. Human wisdom is the paramount thing with the Modernist. Spiritual knowledge and experience are the primary matters with the evangelical Christian. He seeks first the kingdom of God; then the other matters will not be omitted in his life.

That new branch of biology which deals with the individual cell, its structure and processes, is called cytology. Of course, it is closely connected with embryology, which treats of the development of the embryos of plants and animals from the egg stage to the birth of the new individual. Histology deals with the development of the cells into the various tissues of the animal body. These are wonderful subjects, and are most interesting. And here is a most significant fact relative to the cells, which are the units of life. All cells reproduce after their kind—except one species,

and this exception is most remarkable. The exception is the reproductive cells. When the sperm of the male and the ovum of the female come into the proper conjunction and are permitted to develop, they will produce all the diverse cells of the body, those that form bone, muscle, blood, tendons, and all the rest, even the little unicellular corpuscles that swim about in the blood and feed on bacteria. Yet after the first cells of each species have been brought forth by the procreative cells, all of them multiply after their kind. Even the amoeba in the blood gives birth only to other amoeba. How suggestive of intelligent design in creation! We repeat for emphasis that all living cells reproduce after their kind, except the procreative cells, which were evidently designed by their Creator to give birth to all the other kinds of cells that are necessary to the structure of the body. Nothing more clearly shows the hand of God. The fecundity of the procreative cells makes the various organisms of the world possible, while the other cells insure the stability and certainty of type, thus giving us a cosmos, a world of law and order.

Here is a broad, clear and properly delimited definition of religion, which we find in Rev. Alexander Le Roy's great book, "The Religion of the Primitives": "We can define religion, considered subjectively, as the ensemble of beliefs, obligations, and practices by which man recognizes the supernatural world, performs his duties toward it, and asks help from it." Perhaps the author meant "objectively" instead of "subjectively," but otherwise it is a lucid definition. It is much clearer than the hazy definitions sometimes given, such as "man's sense of wonder toward the universe," or "man's relation to the universe as a whole." These definitions do not recognize the supernatural at all, and teach that even the atheist may be religious. Let us have clear sunshine in our definitions and in all our thinking; let us not prefer fogland to sunshineland.

In the book of a Frenchman, Gustave Le Bon, we see what a dreary conception the out-and-out evolutionist has of man's early progenitors. It is found in his book, "Les Premières Civilisations" (p. 50): "The example of the animals shows us what were the first habits of mankind. We see our forefathers roaming through the forest like big monkeys (*sic*), in little groups composed of a single man with, no doubt, several women, whom he has appropriated by the superiority of strength over weakness and whom he defends against

his rivals." That is a bizarre picture, surely! Yet there are no doubt men who call themselves Christian evolutionists who try to "interpret" the Bible as teaching this monkey-like creature was the first man of Genesis, made in the image of God.

Very different is the verdict of a real Christian teacher who has spent twenty years among the primitives of Africa, Rev. Alexander Le Roy, from whose valuable book we have taken the above quotation. He says (p. 62): "The family among the primitives of Africa, as among all others, is the central pillar on which, along with religion, all social life depends. If the family is strongly constituted, the tribe prospers; if its bonds are lax, the tribe grows weak; and if, as happens on the coast and in the European centers, it is disorganized, the tribe disappears. The materialistic school seems not to have learned this fact, essential as it is." No; the materialistic school is slow to learn. The facts stated by Le Roy point to the truth that the original institution of monogamous marriage according to Genesis is the true basis of human prosperity and well-being.

The evolutionist above referred to holds that promiscuity is the primeval status of mankind—that is, that there is no family; just a promiscuous mixing up of the sexes. This position is refuted by Dr. Le Roy, whose long association with heathen tribes in Africa has acquainted him with facts over against theories, and who therefore says: "This much is certain, that nowhere in Africa do we find traces of this promiscuity today—except in the great steppes of the eastern and southern zones among herds of antelopes. As to the men, in the degree that we descend towards the populations of a general primitive aspect as the Negrillos and the San, the more the family appears as the fundamental, necessary and indisputable basis of elementary society." On every hand, therefore, the theory of evolution is receiving its *coup de grace*.

Just think of it seriously, and think it through. The liberalists put much emphasis on the pedagogical and religious value of fiction, legend, parable and allegory. They are fond of speaking of certain parts of the Bible as "inspired allegory" intended to point a moral. But pure fiction has little didactic value. In order that a parable or allegory may have any real value, it must be based on facts and history. Take the parables of Christ: they are based on real historical facts

every case — facts that have been previously revealed as true, and are simply illuminated and impressed by the parabolic method. They have no factual basis, they have no value; none whatever. It is true, a piece of fiction may point a good moral, and may thus have some value; but, after all, there always comes the thought that it is "only a story," and we feel that the writer may have used his imagination too freely; therefore his story must always be checked by what we know to be the facts of human life. What good, for example, would Bunyan's "Pilgrim's Progress" do anybody if it were not based on the body of facts revealed in the Bible? For securing the confidence of thinking people a real religion must have a true historical basis. Fictitious literature is engaging to the imagination, but facts alone can form a true foundation for faith and life.

Constantly the opposition is asserting that religious truth must be expressed in modern language, so that the "modern mind" can understand it. What about the question of "scholarship," then, if this wonderful "modern mind" cannot understand the language of the past? How is it going to master the facts of history? How can it understand the "ancient creeds" well enough to reject their statements. Not even that marvelous quiddity, "the modern mind," can consistently reject something it does not understand. But let us see whether the "modern mind" can make creedal statements and formulate definitions that are simpler, clearer and more easily understood than the old Nicene and Athanasian Creeds. A modernistic Chicago professor defines religion thus: "The conviction of the achievability of the universal valid satisfaction of personality." Another professor gives the following classic (?) definition of man: "An imperfect denatural animal intermittently subject to unpredictable reactions of an unlocated spiritual area." This is choice rhetoric! No doubt the "modern mind," with all its vast "scholarship," can understand this language without half trying! It is so much simpler than the "phrasing" of the Athanasian Creed!

Here are some questions that seem to be *apropos*: Does evolution account for the Bible? If so, where is the evidence in the Bible itself that it is the product of the evolutionary process? Does it anywhere give the slightest hint that it came about in that way? On the contrary, does it not plainly teach in innumerable places that it is a direct revelation from God? But more than that: Has

any one ever discovered a tribe or a nation which has gradually evolved into a knowledge of the specific doctrines of the Bible? There is not one. The simple scientific fact is, every pagan people which has ever been converted to Christianity has first had Christianity brought to it from the outside through the Bible and the teaching of Christian missionaries. Therefore empiricism itself proves that the Bible and Christianity are not the product of evolution. Then they must be a special divine revelation. There is no other alternative. Let us therefore be scientific by accepting the doctrine which assigns an adequate cause for the great phenomenon of the Bible and its heavenly doctrines.

The saying, rather popular in some liberal circles, that "it makes no difference what you believe, just so you live right," seems to be characterized by an element of equivocation. It does not seem to be quite "on the square." We will explain. If a man has a belief, but does not live in accord with it, does that seem to be quite honest? Just think it over and think it through. Ought not one's inner convictions and one's outer life to agree?

To say that Christianity is not a belief, but a life, is to go back to Roman Catholic doctrine before the Protestant Reformation. It is to assert that men are justified by their good works, by the deeds of the law. It was over this very question that the church became divided into Protestant and Catholic. Luther, Zwingli and Calvin all emphasized justification by faith and salvation by grace as the cardinal and regulative principles in the Christian religion. Thus the Modernists, in belittling belief or faith, and putting life or works in the primary place as the ground of justification, are harking back to Roman Catholicism before the Reformation, and are de-Protestantizing themselves. The true Reformation doctrine is that faith in Christ comes first, and is the primary essential of salvation, while a good Christian life is the result of justifying faith.

Said the Psalmist, "I believed; therefore have I spoken." That is the right order, both ethically and logically. First you must have the real inner conviction; then speak it out bravely and frankly. No camouflage, no equivocation! Paul taught the same doctrine as did the Psalmist: "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10). There! that principle makes the perfectly pellucid Christian life.

THE ARENA

The World's Greatest Tragedy and Its Meaning to Mankind

By John Roach Straton, D.D., New York City



HERE have been many great tragedies in the history of our world. It was a sad tragedy when the innocent and high-souled Socrates was forced to drink the bitter hemlock and pass out into the sleep of death. It was a great tragedy when the Huguenots were massacred. It was a shocking crime when the keen dagger of Brutus and his fellow-conspirators pierced the heart of Julius Caesar. It was a heart-rending sorrow when our "martyred President," McKinley, was taken away by the assassin's bullet, in the pride and glory of his noble manhood and his splendid usefulness.

But the crucifixion of Jesus Christ was the most terrible tragedy that our world has ever known. That death of the only sinless and perfect man by cruel hands was the supreme event in the story of our race. All other events pointed toward that one, and from it all after events have dated. The barren hill near Jerusalem, like a human skull, with its three awful crosses standing out against the skyline, and the God-man dying on the middle one—that is the picture of the central event in the history of mankind.

Let us see it in imagination again today. The trial of Jesus is over. Pilate, the judge, "found no fault in Him," and wished to release Him, but the blood-thirsty mob, incited by the High Priest and Pharisees, clamored for His death. Pilate, though knowing Him innocent, had not the manhood to render justice, and so Jesus was condemned to death, and Barabbas the criminal was released.

We may see the Saviour yonder as the rabble mock Him and smite Him and spit upon Him—the same fickle mob that a few days before had greeted Him with honor and acclaim. We may see the rough soldiery decking Him in the fantastic robes and pressing down upon His brow the cruel crown of thorns; we may see Him stopping to speak prophetic words to the sympathetic women who bewailed Him by the way; and now He is toiling up the hill, staggering beneath the

weight of the cross and accompanied by the two thieves. The rabble follow, hooting and jeering. Jesus falls under the heavy burden of the wooden cross, and it is laid upon the shoulders of the Cyrenian.

Finally they pass out of the north gate of Jerusalem, and go a short distance to the place called Golgotha, the place of a skull, and there, we are told, "they crucified Him and the malefactors, one on the right hand and the other on the left."

Let us see the picture clearly in imagination—these three terrible crosses, with their bleeding victims nailed to their remorseless arms, and let us seek the lessons which that dreadful picture of the world's central and greatest tragedy has to teach.

The First Cross

The first cross teaches the depravity and sinfulness of human nature. As the thief here upon the cross at the left looked upon Christ, he saw Him not as a Saviour, but he "railed on Him." He cursed the Son of God even in the face of death. He overlooked all of the beauty of Christ's character. His dull ear and his dead conscience could not respond to the glorious unselfishness and forgiveness of spirit shown when Jesus prayed for the heartless men who were putting Him to death, "Father, forgive them, for they know not what they do."

And that poor wretch's attitude was typical of the depravity of man in his natural unregenerate state. I am glad that I love my fellow-men. I am glad that I believe that there is some good in every man unless he has deliberately sold himself completely to the adversary. And yet, we have to admit that side by side with the lingering goodness in all of our hearts is also the awful corruption of wickedness and sin.

I once saw upon a railroad train a little incident that aptly illustrates the blended good and evil in all men. There was a widow upon the train with a little baby which was extremely fretful. The little mother had evi-

ently gone through a sad and terrible ordeal, she was extremely nervous and worn, and the crying of the baby seemed to distress her very much through her fear that he would disturb the other passengers. There were four "drummers" sitting opposite each other in the seats directly behind her, and I heard them planning to help the little woman in her distress by taking the baby. One of them, a big, genial, hearty-natured fellow, went up to her, and stretching out his arms for the baby, said: "Now, madam, you give that baby right here to me. I have a baby at home myself, and I know exactly what to do with him. My friends here and I will take charge of this baby, carry him back to the rear of the coach, and see that he is thoroughly well amused, while you take a little rest."

The baby stretched out his arms to the stranger, and presently was laughing and cooing in the midst of the four jolly men. My heart was very much touched by the sympathy and kindness of those busy men, and yet, before they left that train, I heard those same four men planning a sinful debauch together when they reached the city toward which they were journeying.

There was the blended good and evil in human nature. It is difficult for us to realize sometimes that we are all sinners, but if we will take the trouble to face the question at the bar of our own conscience, we must see and acknowledge this error. If I had here a chart containing the picture of your heart and giving the full record of your life—all of its hidden motives and thoughts, as well as its overt deeds—and I should announce your name to this congregation, and begin slowly drawing down and unrolling this picture of your heart before them, I have an idea that I would not go very far before you would rise in your place and say "For God's sake, sir, stop! In the name of pity, go no further!"

It is only a superficial and spurious optimism which refuses to recognize the sad fact of sin and its resulting tragedies in human life. The world which the good God has given us is bright and beautiful, yet it is a world which is marred by unrighteousness.

I looked one morning in awe and wonder upon the Grand Plaza of the World's Fair at St. Louis. Surely no lovelier vision ever graced our earth. Here was the velvety green of the beautiful lawn, bordered by flowers and stately trees, down the center of the Plaza. On either side were the exquisite buildings with their ornate and graceful decorations. In the background was the shining

dome of the music hall and the cascade of colored waters flowing down into the placid and beautiful lake at its base. The sky was arching blue and tender above it all, and to complete the entrancing charm of the scene, flags of every color were rippling from the towers and minarets and dancing joyously with the breeze.

Six months after that morning I stood on the same spot again, and a feeling of unutterable pathos possessed my soul, for the great Fair had closed, and the work of wrecking it had begun. Here before me was the same Plaza, but it was gashed now and ugly with temporary railroad tracks, and hideous sign-covered car boxes were protruding from the grand entrances of the majestic buildings. The flags had faded and were drooping pathetically about their staffs. The flowers were gone; much of the statuary was overturned and broken; and the basin and cascades, empty of water, were grinning like a fleshless skull.

Yet it was beautiful still. The graceful buildings and many of the other charms still remained, but it was a sad and pathetic beauty that spoke of a departed glory and of a perfection that belonged to the past. And I thought that morning standing there so it is with our world. It is still a beautiful world, but it is marred, sadly marred, by sin and sorrow and their resulting tragedies.

Men in their natural state are sinful, selfish and depraved, and this man on the left cross went into eternity with his sins unforgiven. He did not repent. Salvation was there for him, but he refused to take it. The very Son of God was just there, almost in reach of his hand, but he hardened his heart and went down to death and hell with his soul unwashed. Like Judas, he "went to his own place." He turned aside from God's mercy and love, and went to reap in eternity the harvest from the evil deeds which he had sown in time.

The Second Cross

But this terrible tragedy of the first cross made necessary the second. If there had been no sin in the world, it would not have been necessary for Christ to die. We read in that central cross the lesson of a perfect atonement completely accomplished. As Jesus the Christ died there, he died as the substitute and Saviour of sinful men.

The atonement is eternal, for Christ was the "lamb slain from the foundation of the world." Foreseeing the possibility of man's

wrong choice, God had made beneficent provision for his redemption. From the beginning the Father's heart had suffered as He was consenting to the death of His Son. Like Abraham offering up Isaac, the real sacrifice came before the deed. In fact, in Abraham's case, the deed was rendered unnecessary because he had already made the sacrifice in his own heart by determining to obey God even if it cost him the life of his only son, his seed and hope. The cross, then, was simply the expression in time of this eternal fact of God's atoning love and mercy.

Yet, let none ever underestimate its vital importance. It is the heart of Christianity. The cross and the resurrection, united as they must be forever, constitute the very life of our religion. Christianity is not merely a theology or a system of sociology. Its fundamental requisite is regeneration, and its source of power is the blood-stained cross. Jesus said, "As Moses lifted up the serpent in the wilderness, so *must* the Son of Man be lifted up."

This cross of Christ is the great dynamic in our religion. "I, if I be lifted up, will draw all men unto me," said the Master; and Christian history has demonstrated that the only power which can really draw and truly change the sinful human heart is the attractive power and the regenerating influence of the cross of Christ.

It was so with the preaching of Peter and Paul. It was so with the greatest preachers of the early church. It was so with Wesley and Moody and Finney and Spurgeon. It is so in the revival of Wales and India today, and it will be so to the end of time. Not "the enticing words of man's wisdom," not a moral resolution or the "turning over of a new leaf," can save a sinful soul; only the cross of Jesus the Christ can accomplish that, because only through the cross can atonement be made.

Notice first the need of atonement. It is not necessary to dwell upon man's apostasy and his first sin. Say what we will about the early chapters of Genesis, one fact stands out which is indisputable, and that is that there is a Garden of Eden in every heart today. There comes a time in every life when we choose the things which are not in keeping with the will and purpose of the holy God. And so it is true that "all we like sheep have gone astray; we have turned everyone into his own way." "For all have sinned and come short of the glory of God."

For these reasons all men deserve punishment. It is not our sins, but our *sin* which produces spiritual death. It is not merely the

overt act, but the inner alienation and separation from God which causes the destruction of the soul. And our wrong-doing, springing from these roots of sin within our lives, deserves punishment.

There is an easy-going notion in our day that the punishment of wrong-doers is either to reform them, or else to set a salutary example before others, or for a combination of both reasons. But this surface-view of the subject overlooks the fact that there is an inherent ill-desert in all crime and wrong-doing and for that reason, primarily, the wrong-doer should be punished.

If the criminal is punished only that he may be reformed, then by punishing him the State may really commit a crime, for it may be that the moment after his evil deed he will have become truly penitent, and genuinely reformed in heart.

No; sound human justice is founded upon the same principles as Divine justice, and that is that wrong-doing deserves punishment. And if our sinful natures are unchanged and we go thus to eternity, then the endless punishment which is visited upon us is deserved, because our sin is infinite in its influence for mischief and our wrong attitude toward God stands forever unchanged.

Thus man, through his own terror and evil choice, had fallen into sin, and this sin deserved punishment and eternal death. Now we cannot save ourselves, any more than a man can pull himself out of a mire by tugging at his own bootstraps. We are weakened and corrupted in judgment, affection and will, and the best that we would ever be able to do could not pay the debt to the Divine justice. So man needed a substitute and Saviour unless he was to be forever and hopelessly lost. The law was righteous, just and good, but man could not fulfill the law because of his weakness; and so it was that Christ, our Saviour, came to fulfill the law for us, and to die as our substitute and redeemer from the guilt and the power of sin.

"He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

"Who His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness: by those stripes we are healed."

The Third Cross

But the first and second crosses find their full meaning in the third. The right-hand cross teaches salvation by grace through repentance and faith. The malefactor on that cross, we are told, was saved. How was he saved?

Negatively, let us notice that it was not by good works. This man was a robber and a murderer. He had led an evil life. At the time of his salvation he was nailed to a cross, and, consequently, he had no opportunity for good works then; yet he was a saved soul. Let us not make the great mistake of imagining that we can save ourselves by morality, charity or other good works. If we are saved, our after-lives will show our faith by our works, but "by grace are ye saved through faith; and that not of yourselves; it is the gift of God."

Nor was it baptism or joining the church which saved this man. There are certain sects which teach that baptism is essential to salvation, and that through the church only can a human soul be saved. But here was a man who had never been baptized, and who had never united with any church; a man who was nailed to a cross at the time that he found Jesus Christ, and yet he was saved.

Notice again that it was not through priestly intercession that this man came into salvation. No priest there present stood between his soul and God, to say "I absolve thee." How, then, was he saved?

It is evident, first, that he repented of his sins. The other malefactor had railed on Jesus, but this man answered and "rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss."

There was a sense of guilt and condemnation in this man's heart. He stood appalled at the long record of wrong-doing which rose before him in that last crucial hour, and the sense of conviction and guilt lay heavily upon his soul. He recognized, too, the profound truth that his evil-doing deserved punishment, that it contained within itself the ill-desert that required punishment.

It is just there that the salvation of any soul must begin. So long as we come before God wrapping about ourselves the cloak of self-righteousness, there is no possibility of salvation. But to an "humble and contrite

heart," God will reveal Himself in saving mercy.

The first step, therefore, in salvation is a Godly fear because of the realization of our sins and of their ill-desert, and a Godly sorrow for wrong-doing, which is the main element in true repentance. The Bible's message to a lost world is first of all this great word "repent," and until the sinful soul comes to know in its own experience the meaning of that word, there is no salvation possible for it. This man hanging there upon the cross came into that attitude of mind and heart toward God, and that was the starting point for the goal of his salvation.

Notice, again, that this right step of repentance was followed by another. The man did not stop with the despairing cry born of the realization of sin and guilt. He took the other great step essential in salvation—he exercised faith. We find him here turning to Jesus, and with the consciousness of guilt and its ill-desert bearing heavily upon his soul, we hear him exclaiming, "Lord, remember me when Thou comest into Thy kingdom." "Lord!" Did you notice that? Not "Teacher," or "Prophet," or "Example," or "Guide," but "Lord!" His poor heart recognized in that tragic moment of deep need, something more than mere man in Jesus Christ.

Here was the prayer of earnest faith following a true repentance for sins. He looked to Christ as "Lord," and cried out for help. In that very moment his soul found eternal life, for Jesus said unto him, "Today shalt thou be with Me in Paradise." Jesus had the power to save him, and in the bounty of His free grace He gave him the great boon of eternal life in response to the agonized cry of his needy soul.

Here is the place where a soul finds salvation. The moment we turn to Christ with the prayer of faith we come into vital union with the Lord of life. The power of His atonement is effective for the soul at that moment, and the regenerative and recreative process begins, which prepares the soul for harmonious fellowship with the holy God. Jesus said, "this day thou shalt be with me in Paradise."

So we are taught, too, here the great truth that at the instant of conversion a sinner acquires all of the rights and privileges of a child of God, and that he passes to Glory immediately after death.

Oh, that today we all might learn these vital lessons of the three crosses! Here is the

whole truth set forth in vivid and impressive form. Here is the picture of human sin and guilt crying out against God and going into eternity unsaved. Here is the dying Christ, the all-sufficient atonement, substitute and Saviour for lost men. Here, too, is the repentant heart turning to Him in faith, and through Him inheriting everlasting life, while the supreme and all-enveloping message of this terrible tragedy is contained in the truth which it tells us of a love that was infinite and holy and divine.

Deeper than the justice in God's nature, which made necessary the vindication of His holy law, was the tender and abiding love that inspired and made possible the satisfaction of that law, and which redeemed the world from despair and death. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

There is a touching story, which has well been called "A Picture of Gold." It is the story of a boy in a certain home who had been guilty of grievous wrong-doing. The father saw that the boy must be punished. Justice and right and the training of the boy and the good order of the home all demanded it. The boy had played truant from school for three days. The father said to him, "My son, for three days your life has been an acted lie." And so he told the boy that he must sleep in the garret for three nights. The first night they sent him off to the garret without a candle and with only a quilt. But some way, after the boy had gone, a strange hush fell upon the father and mother. They sat upon either side of the lamp, but each saw that the other was not reading. At last, they retired for the night, and far in the dead watches of the night the father said to the mother:

"Mother, you are not sleeping."

"No," said she, "husband, I cannot sleep." And then she said to the father, "And father, you are not sleeping."

"No," said he, "mother, I cannot sleep. I am thinking about that poor little fellow all alone up in the dark garret, and I cannot stand this. I am going up to him, mother."

And so the father went to the garret and cuddled down beside the poor little sobbing form, and clasped thus in each other's arms, father and son slept until morning. And each night father and son went to the garret together until the full penalty had been paid.

In a higher way God in Christ Jesus put His loving arms around our poor, guilty, sinful humanity! He was "in Christ reconciling the world unto Himself." He suffered with us, and thus it is that Christ "hath redeemed us from the curse of the law, being made a curse for us."

Thus, too, God can be "just and yet the justifier of him that believeth" on Christ. And so we have received the atonement, and "being justified by faith, we have peace with God through our Lord Jesus Christ." But just what that meant of suffering and sorrow for our Lord we cannot even imagine today.

"There," we are told, "they crucified Him."

"Crucified Him!" It is a terrible word conveying a more terrible thought. Crucifixion was the form of death visited only upon slaves and the most desperate criminals. It was regarded with especial horror by the Jews. "Cursed," said they, "is every one that hangeth on a tree."

The manner of the crucifixion was simple. The cross was laid upon the ground; the victim was then stretched upon it with the hands out toward the ends of the crossbeams. The executioners then took heavy iron spikes and drove them through the quivering flesh of the hands and feet down into the wooden beams beneath. The cross was then lifted into position and dropped into its socket in the earth, and the poor victim upon it was left there to suffer, and to die at last of exhaustion, hunger and pain, for death was not instantaneous, as with our forms of execution today. The vitality of the victim slowly wore away, often prolonging the suffering through several days. The ingenuity of man has never devised a more terrible form of death than that of crucifixion. From the first the pain was intense. The lacerated limbs with the nails driven through them, the weight of the body dragging down upon them, the impeded circulation, the distorted frame—all of these things combined to cause such agony that death itself was indeed a sweet and blessed release.

It is truly horrible to think of such a death as that, even in the case of malefactors and criminals, but how much more so when we think of it as the death which came to Jesus, the only perfect man, the world's one gentleman, the holy Son of God, stainless in soul and generous and forgiving in death even as He had been magnanimous and sinless in life! What torture His precious body must have undergone! But far deeper than that was the suffering of His sensitive soul—mocked by

foes, forsaken by friends, and all the while under that unimaginable consciousness that He was enduring it all not because He deserved it, but as the representative substitute and Saviour of a sinning and lost world!

Let us not forget that "his soul was made an offering for sin"; and let us take to heart that great word of the prophet "He shall see of the travail of his *soul*, and shall be satisfied" (Isaiah 53:11).

Oh, the matchless glory of the cross of Christ! Oh, the mercy and the love of God that follows after us poor sinners and reaches down into the mire of earth, and even to the brink of hell itself, to lift us back to happiness and life!


NOTE—This message by Dr. Straton will be contained in his forthcoming book on "The Old Gospel in the Heart of America's Metropolis."—Editor.

Fosdickism

By Philip Mauro, Framingham, Massachusetts

PART II

The Bible and Modern Ideas

R. FOSDICK deems it necessary to "reform Christianity" in order to preserve it. He and his fellow liberals esteem the "abiding convictions of Christian faith" (such as "the sovereign God, the divine Christ, the indwelling Spirit, forgiveness, spiritual renewal," etc.) to be "so precious that they are desperately concerned lest the modern age should lose them; and they are sure that the modern age *will* lose them unless we are able to state them in terms of thought which modern minds can use." Therefore the liberals "wish to modernize Christianity's expression of its faith."

The implications of these words are most important and should receive careful attention.

1. Mr. Fosdick does not tell us what meanings liberals attach to the expressions "sovereign God, divine Christ," etc.; but he makes it quite plain that the God of the liberals is not the God of the Bible; that their "divine Christ" is not the Christ of the Bible, Who was born of a virgin, wrought miracles, died for the ungodly, rose from the dead the third day, and is now seated on the right hand of the Majesty in the heavens; that their "indwelling Spirit" is not "the Spirit of Him Who raised up Christ from the dead," Who is given to them that believe on Him; that their "forgiveness" is not the forgiveness of sins proclaimed by the gospel to all who believe in the risen Son of God; that their "spiritual renewal" is not the new birth, "the washing of regeneration and renewing of the Holy Ghost, which God has shed on us abundantly through Jesus Christ our Saviour." Therefore it is not a "restatement" of

the essentials of the Christian faith that Mr. Fosdick is contending for, but for formulas of doctrine from which the essentials of the Christian faith are excluded. It is just at this point that our best attention should be given to what Mr. Fosdick and his particular group of liberals "are driving at." If their aim were simply to propagate the doctrines of liberalism and to gain for those doctrines as wide an acceptance as possible, there would be nothing new in Fosdickism, nothing to excite special interest in it or to arouse special concern in regard to it. But Mr. Fosdick's liberalism has this remarkable feature, whereby it is distinguished from liberalism in general, namely, that it is put forward as a species of genuine evangelical Christianity, as a system of faith and doctrine that differs in no wise from the Christianity of the past save in *the terms in which its essentials are stated*. Therein lies its danger; and therefore the immediate need is a clear setting forth of the fact that Mr. Fosdick's liberalism is in every material respect identical with other familiar varieties of liberalism, and that (despite his earnest protests to the contrary) it consists, as to its essential features, wholly in *denials*. Therefore, in dealing with Fosdickism, the important thing is to keep always in view that its only distinctive characteristic is its attempt to appear, and to gain acceptance as, a species of true Christianity.

2. That the dire calamity about which Mr. Fosdick is so "desperately concerned" can be averted by merely changing the forms of "expression" of the faith of Christ (without changing the substance thereof), or that *that* is what the liberals of Mr. Fosdick's group are really driving at, is a sheer pretense. If indeed it were proposed only "to modernize Christianity's *expression* of its faith," then there would be no stir, nor so much as a rip-

ple of excitement. For there are already in existence many and various *expressions* of the essentials of the "one faith," and they differ widely, one from the other, in phraseology. Therefore, the appearance in our day of another and more modern expression of the same faith, would cause no commotion. It would be akin to those well meant but useless "modern-speech" versions of the Bible that have made their appearance so numerous of late, and which have prompted a newspaper paragraphist to remark that "The Bible is so great it can survive anything, even queer translations."

No, it is most decidedly not a restatement of the Christian verities that the liberals, whether of Mr. Fosdick's sort, or of any other, are driving at; and while we wish not to impugn his sincerity we are bound to say that whether consciously or not he is not dealing honestly and truly with his fellow men. Indeed the publishers of his article are making it plain enough that Mr. Fosdick's paper is not to them a re-statement of the faith of Christ. For even as we write these lines they are advertising it at enormous expense, occupying entire pages in the leading dailies, featuring the article in these terms: "*Once heretics were burned at the stake, but today measured thought strives to replace savage intolerance. Denied a regular pulpit in the Presbyterian Church by the fundamentalists, Harry Emerson Fosdick has won foremost recognition as a Christian thinker and liberal.*"

The spectacle then which is attracting the attention of many at the present moment is that of a man of conspicuous ability, who, though he bears the name and wears the garb of a servant of Him Whom the world despised and crucified, is nevertheless receiving honors, applause and wealth from that same world, and is for the moment the leading attraction in the most popular periodical in America. In fact he is riding just now on the very crest of the wave of popularity.

What is the explanation? For what service of distinction to the world is he being thus rewarded and honored by the world? What is it that gives this article from his pen its great commercial value, a value such that keen business men deem it safe to expend tens of thousands of dollars in advertising it? Plainly the reason is that Mr. Fosdick is offering to the world a "Christianity" which the world can heartily accept, a thoroughly denatured Christianity, from which the offence of the Cross, blood-redemption, the necessity of the new birth, eternal judgment for the un-

repentant, and every other element that is distasteful to the unregenerate man, has been expurgated. That fact stands clearly revealed and it fully explains the situation. Some simple and incautious ones may be misled into thinking that Mr. Fosdick's system is a re-statement of the essentials of the Christian faith. But the world is not deceived. The proprietors of the "Ladies' Home Journal" are not deceived. No such mistakes are made where thousands of dollars are involved. Confidently they appeal to their million or so of readers who do not care a button about "the essentials of the Christian faith," saying "Read this remarkable article . . . and you will know at least why churches are packed when Mr. Fosdick speaks." Precisely so. Public places are packed when the public ears are tickled. But the public places are *not* crowded to hear a re-statement of the faith of Jesus Christ, and to this enterprising and marvelously successful magazine an article containing a "re-statement of the Christian verities" would not be worth a nickel. But something that they can advertise under the attractive title of "heresy," and that in the conservative Presbyterian communion was making such headway as to shake its very foundations—that is another matter. In it are those rich and spicy elements of sensationalism for which the "modern mind" has such a craving, and which therefore command the highest prices in the market of current literature. The Scripture truly saith of such, "They are of the world; therefore speak they of the world, and the world heareth them."

3. At the basis of Mr. Fosdick's entire propaganda is the assumption that "the modern mind" is of a nature so different from that of the men of former generations as to require radically different expressions of Christian doctrine. This is clever. It flatters the "modern man" by suggesting that his mind is of a far higher grade than that of men of by-gone days. It involves, however, the palpable fallacy that it is not to the doctrine of Christ that the modern mind objects, but only to the old way of expressing it. What Mr. Fosdick proposes is indeed a great concession to the modern man, and small wonder that he is highly pleased with it. For heretofore the demand has been that man must be changed to conform to the doctrine; but Mr. Fosdick preaches that the doctrine should be changed to suit the man. This fully accounts for the popularity of Mr. Fosdick's brand of liberalism.

But the plain truth in this regard is that

the "modern" mind is precisely the same in all essential characteristics as the mind of fallen man has ever been. It is just as dark, perverse, and corrupt; just as full of vain imaginings, sophistries and pride of opinion; just as wise in its own conceits; just as much blinded by the god of this world, and closed to the light of Divine truth, as in all times past. Indeed the very fact upon which Mr. Fosdick grounds his plea, namely, that to the modern man the preaching of the cross is foolishness, from which he argues that the gospel should be preached to him in words which man's wisdom teacheth and not in words which the Holy Ghost teacheth, is in itself a convincing proof that the cultured men of our day, "the wise men after the flesh," are not one whit different from those of apostolic times (1 Cor. 1: 17, 21; 2: 1, 13). For "the carnal mind," whether it be of the first century or of the twentieth, "is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7).

Heretofore it has ever been an imperative requirement that the man be reformed in agreement with the truth and doctrine of Christ. But Mr. Fosdick's liberalism reverses that, and demands that Christianity be reformed to agree with the opinions of the modern man. Can one wonder then at its popularity?

4. Furthermore, it is to be remembered that the gospel of Christ is a message of the love of God, and hence its appeal is not primarily to the head but to the heart. It acts not upon the intellect but upon the affections. Hence, while to those who believe not it is today, as it ever has been, "foolishness"; yet to them that believe it is now, as it always was, "the power of God, and the wisdom of God." For when the truth of the gospel of Christ has been received into a contrite heart—"for with *the heart* man believeth"—when, once, as the beloved disciple puts it, "we have known and believed *the love* that God hath to us," and which He has manifested in that "He sent His Son to be the propitiation for our sins," then the whole man is changed, the mind as well as the heart. It is not a question of "the modern mind," or of the ancient mind; but of a *renewed* mind. For not only is the heart of the believer softened by the love of God, and his will subdued, but he is also "renewed in the spirit of His *mind*," inasmuch that he finds the most profitable and enjoyable occupation for his intellect in those very things pertaining to the Kingdom of God

which he once regarded with indifference, or perhaps even with aversion.

If then the "modern mind" be indeed of such sort that it cannot receive basic truths of the Christian faith which have been implicitly believed, upon the testimony of "the Scriptures of truth" by men of the very highest type of intellect, both of former and of recent times, such for instance as Sir Isaac Newton, Pascal, Lord Kelvin, Sir Joseph Prestwich, Faraday, Clerk-Maxwell, and others that might be named, then from that fact alone it is evident that what is needed in our day is not a change of expression of the Christian faith, but a change in the modern mind itself.

"The Faith of Our Youth"

One remarkable feature of Mr. Fosdick's outcry against the essentials of Christianity is that he is moved thereto not so much because of the antagonism of persons of mature age, as because of the antagonism of the young people. For he pleads specially for "our children" who "are going to schools and colleges where scientific methods of thinking are taken for granted." With great vehemence he protests that to teach the fundamentals of the faith to these young people is "the most ruinous blow that can be struck against the faith of our youth."

As to this much it need only be remarked that it involves the obvious fallacy that "our youth" have, as a class, "any faith." But he goes on to say:

"As one deals with young men and women religiously upset, one must often blame their unsettlement not so much upon the colleges as upon Christian churches and Sunday schools, upon religious agencies which taught these young people in the beginning that the Christian Gospel is indissolubly associated with the prescientific view of the world in the Scriptures or the creeds; that the Gospel of the Lord Jesus is dependent upon fiat creation or the historic credibility of old miracle narratives, of ax heads floating and fish swallowing men; that the God of the Gospel, like the God of the early Hebrew documents, is a magnified man who could walk in the garden in the cool of the day or come down from the sky to confound men's speech lest they should build a tower high enough to reach his home."

Here we have the plainest statement to be found in the entire article of the distinctive features of Mr. Fosdick's system of doctrine, and of the particulars wherein it differs from Bible Christianity. From this passage it plainly appears that, notwithstanding the insistent claim of Mr. Fosdick that his variety of liberalism is characterized by "positive convictions" and that it "dwells in the great centers of affirmation," and notwithstanding his se-

vere denunciation of those liberals who "make negations their chief stock in trade," when it comes to a disclosure of his own beliefs he too has absolutely nothing but denials to offer. Moreover, his article makes it plain that the things *he* denies are the selfsame things which the intellectual adversaries of Christianity have always denied. Absolutely the only *novelty* in his propaganda is the preposterous demand that he be permitted to preach his infidelity within the pale of evangelical churches, and to have it accepted as a species of "evangelical Christianity." That is in short "what the liberals are driving at."

We have then to do with a man capable of writing an article such that his publishers can spend thousands of dollars advertising it as "heresy" for which in sterner times its author would have been "burned at the stake," while he himself represents it to those whose pulpits he wishes to occupy and whose prestige he wishes to enjoy, as merely another way of stating the essentials of their own faith. In our remarks below under the caption "Concerning the Church," we give a further explanation of this anomaly.

The particular denials of the above quoted paragraph ("fiat creation" etc.) are recited in the paper we are reviewing only as examples of those supernatural elements of the Bible, miracles and prophecies, which Mr. Fosdick, in common with David Hume, Tom Paine, Robert Ingersoll, and all other liberals, repudiates *in toto*. Furthermore, we note the denial by Mr. F. that "the God of the gospel" is "the God of the early Hebrew documents."

It is no part of our present undertaking to defend the genuineness and credibility of the prophecies and miracles of the Bible. To a rational faith they are to be accepted as true because the Bible itself has been found to be, after full examination and conclusive tests, both a competent and a trustworthy *witness*. To the writer of these pages, as to all the countless millions of the one "household of faith," the same Voice, easily recognizable by all who have the hearing ear, is heard in every part of the Bible. Moreover, in believing "all that is written in the books of Moses, and in the Prophets, and in the Psalms," no contradiction is found, nothing in conflict with any facts of science, nothing beyond the power of Almighty God, or not in keeping with His character.

Christianity itself is founded upon a stupendous miracle, *the resurrection of Jesus Christ from the dead*. That miracle is an his-

torical event, and, as has been shown again and again, the best attested event of human history. We do not enter into the proof of that, for our present concern is not with the evidences of Christianity. We would only point out that, if the resurrection of Jesus Christ had not been demonstrated by many infallible proofs to the men of that day, beginning at the very place where He was crucified (Jerusalem), and within a few weeks thereafter, *there would have been no Christianity* and what the history of the world would have been in that case is beyond the power of the liveliest imagination to conceive. Now our Lord Jesus Christ has on two distinct occasions *linked this basic fact, the consummation of His mission on earth, with the experience of Jonah* (Matt. 12:39; 16:4) saying: "For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Thus the very miracle of Old Testament times which our Lord singled out as the prophetic type of His own resurrection, Mr. Fosdick repudiates with contempt, and denounces as a stumbling-block to the youth of our day. This surely is conclusive proof that Mr. Fosdick is not one of those who endeavor "to keep the unity of the Spirit in the bond of peace," "striving together for the faith of the gospel," but is an antagonist of Christ and of Christianity. This in itself would excite no surprise, seeing that the entire history of Christianity has been a history of ceaseless warfare. It is not, therefore, because Mr. Fosdick is an enemy of the faith of Jesus Christ that he is now the object of so much attention, but because that he, being an enemy, insists upon being received as a minister of Christ and upon having free entrance into the sheepfold as one of the shepherds of the sheep. For it is concerning such that the Good Shepherd Himself uttered that most solemn of all His warnings to the flock, "Beware of false prophets which come to you in *sheep's clothing*, but inwardly they are ravening wolves."

Mr. Fosdick, in his deep solicitude for the youth of our day, speaks of the "tragic error" of setting up in the minds of young people "an unnatural combination of literalism and spiritual faith," and of the "collapse" which, he says, inevitably comes when "education opens the child's mind." This, however, is altogether imaginary. For it is certain that none of Adam's perishing race was ever deterred from trusting in Jesus Christ because of any of the miracles of the Bible, or of all of them together. The fact in this regard is


that when one has been brought under conviction of sin, has been given some realization of his need and his danger, and stands face to face with "the great decision," whether to receive Jesus Christ as his personal Saviour, or to reject Him, his mind is not in the least occupied with questions about the miracles of the Bible. Those questions have indeed their

importance; but they are not in view at all in that great crisis time when the issues of eternity are settled. Therefore, in this part of his plea in behalf of liberalism Mr. Fosdick is clearly guilty of raising a false issue, and sounding a false alarm.

(To be continued)

The Centrality of the Cross in Christianity

By A. Z. Conrad, D.D., Boston, Massachusetts

TERNAL LIFE! No other issue is comparable with this. Speculative Philosophy interests itself in Immortality. Eternal Life is a vastly more important matter. "If a man die, shall he live again?" That is a question of continued existence. If a man die and lives again what will be the nature of that life?

Immortality is a matter of survival. *Eternal Life* is a matter of assured endless felicity. "One world at a time," is the slogan of the anti-supernaturalist. That is not the slogan of the meditative, intelligent, clear-visioned believer in the future life. Two worlds at a time or neither, is the real fact of human experience.

To *exist* is not necessarily to *live*, in any exalted sense of the word. Happy guesses and speculative probabilities may content those to whom the future life is hazy, unreal and uncertain. Nothing short of certitude, unequivocal, final, contents the inquirer for truth in the realm of ultimate destiny.

In matters of Eternal Life God must speak or all the world is dumb. Has God spoken? What has He said? Tested by all the criteria of truth, and all the laws of logic, the fact of a Divine revelation is as sure as existence. God has spoken. The interpretation and application of Revelation,—these are the chief concerns of intelligent, thinking men and women.

The Girondists doomed to death at sunrise, assembled together in the Conciergerie prison, discussed together the question of the immortality of the soul. The survival of personality after what we call death insists upon recognition and consideration when one is face to face with death.

The question of the after life can not be lightly dismissed. Here, if anywhere, we want to *know*. We are not content with human opinion. Only one voice satisfies us and that

is the Voice of God. In spite of prevailing levity, indifference and preoccupation, the fact still remains that the rank and file of people are concerned about the future life.

God has broken the silence and has revealed truth at its greatest height, depth and breadth. Two facts, conspicuous, outstanding, commanding, are the Holiness of God and the Sinfulness of Man. These two are presented to us in antithetic relations. They are mutually exclusive. Holiness can no more tolerate sin than light can tolerate darkness or life death. The Holiness of God finds expression in the whole realm of Inspired Revelation.

God, as a Person, is in His nature ineffably holy. He can be thought of only in terms of perfection. His Holiness awakens awe, reverence, adoration, worship.

The very first thing that confronts me in the Christian Scriptures is the fact of the Divine Personality manifesting His Power creatively; and as a climax of His creative effort, we find humanity bearing the image of the Infinite God, sinless, and with a power of self-determination which differences him from all other objects of God's creative activity.

Almost immediately this same Revelation presents man marred, through disobedience, and because of the Holiness of God separated from Him. In other words, the second great fact regarding man himself is the fact of sin.

Explain it how we will, man exercised his power of self-determination disastrously. As I follow the Old Testament Revelation, I easily discover one controlling thought running from Genesis to the very conclusion of the Old Testament. It is this, the outreach of God in an effort to restore the broken relation between Himself and man.

He manifests Himself in striking, and even startling, Theophanies, all of which are calculated to stimulate human desire for fellowship with Himself. In due time, He selects for

Himself a chosen people who are to be the vehicle through which He is to make Himself known as a God of love and mercy.

His Holiness and His Justice are recognized, but how can a man who has sinned find acceptance with God? The promise of a Saviour is distinctly intimated in Gen. 3: 15, "The seed of the woman shall bruise the serpent's head." From that utterance on through the Old Covenant the idea is unfolded and fully developed. The patriarchal period is full of intimations of a Deliverer who is to be in every sense a Savior of the world.

The ritualistic observances found their climax in sacrifice, which was declared to be a foreshadowing of the Great Sacrifice whereby sinful man could become justified.

The prophetic literature abounds in declarations and descriptions that a Messiah would come and the central feature of His Messianic life was to be His Priesthood.

Any reasonable and natural interpretation of the Messianic Psalms and of the Major and Minor Prophets clearly pronounces for a Messiah who was somehow to atone for the sins of the world through His death. The hope of Israel centered in this Prophet, Priest and King, who was to fulfill in Himself all of the types which had been set forth in the Levitical ritual.

Above all other words in the Old Testament Scriptures the significant one is sacrifice. The chief concern was the forgiveness of sins. To secure acceptance with Holy God was indeed the entire meaning of the Temple service.

When we turn to the Gospels and Epistles of the New Testament, we are confronted at once with an Incomparable Personality, Who in His first public utterance proclaimed Himself to be the fulfillment of Israel's hope. The long expected day had come, designated in the Scriptures as "The fullness of time," when the complete Revelation of God in Jesus Christ could be realized.

The Gospel of Luke introduces us to the mystery of the Annunciation and the still greater mystery of the Incarnation. The first word of the Angel to Mary was: "Hail, Thou art highly favored, the Lord is with thee. And behold, Thou shalt bring forth a Son and shalt call His Name Jesus." And that Annunciation concludes with the words, "And the Holy Thing which is begotten shall be called the Son of God."

On the birth of Jesus Christ the Angel of the Lord declared, "There is born to you this day in the City of David a Saviour who is

Christ the Lord." How He was to become a Saviour was made perfectly clear with the passing events.

The Divine credential received by Christ at the inauguration of His ministry was the descent of the Holy Spirit upon Him. A voice came out of heaven, "Thou art my beloved Son, in Thee I am well pleased."

Inaugurating His public ministry in Nazareth, Jesus entered the Synagogue, opened the Scriptures, and read from Isaiah 61, and then declared, "Today hath this Scripture been fulfilled in your ears."

Immediately he engaged in a teaching ministry, a healing ministry, and in miracle working of such a nature that the reality of His Messiahship should be unmistakable.

His works of healing were associated with the clearest declarations of His power to heal the diseases of the soul and to give wholeness to individual life. He uttered the words, "Thy sins are forgiven thee" as He Himself said to emphasize the fact that He had power to forgive sin.

In all His teaching and His public ministry He was looking forward to the fulfillment of a great mission which He declared was the salvation of lost humanity. "The Son of Man is come to seek and to save that which was lost."

Furthermore, in that ministry He never once suggested or intimated that salvation could be realized through belief in His teachings, but only through faith in Himself as a Divine Saviour. He was moving steadily toward the one great achievement for which all other things had been ordained, namely, salvation through sacrifice.

He says, "I, if I be lifted up will draw all men unto me." "The Son of Man must be delivered into the hands of sinful men and be crucified, and the third day rise again." He insisted that His suffering on the Cross was to be self-chosen. "I lay down my life for the sheep." John 10: 15. "I lay down my life that I may take it again. No man taketh it from Me but I lay it down of Myself." "I have power both to lay it down and to take it again." John 10: 17-18.

There is an imperative about the Cross in the thought of Jesus which makes it a necessary part and, indeed, the main feature of His mission to the world. The Scriptures most clearly declare, that the Incarnation was an Incarnation of God and not of man. "God was in Christ reconciling the world unto Himself." In His hands was the gift of Eternal Life. "I

give unto them Eternal Life and no one shall snatch them out of my hand." John 10:27. "And this is life eternal that they should know thee the only true God and Him whom Thou didst send, even Jesus Christ."

At the moment of His betrayal He declared to His Disciples and those about Him that He might have at command legions of angels and frustrate all of the plans of the Sanhedrin if He so desired. In all of the Gospels the characteristic fact is the Crucifixion. It was evidently the thought of the writer that all other events pointed to and culminated in Calvary.

The Resurrection was the fulfillment of Christly prophecy setting the seal of truth upon all He said and did. The entire narrative of the life of Christ looks forward to Calvary, and after His crucifixion all events hark back to that transcendent experience.

The life of Christ found its great significance in His death. The Apostolic Church distinctly understood that the death of Christ had peculiar relations both to collective and to individual salvation. The Great Apostle to the Gentiles, whose whole life and experience made impossible any imposture or misconception, entered deeply into the mystery of salvation. He says, "Christ sent me not to baptize but to preach the Gospel, not in the wisdom of words, lest the Cross of Christ should be made void." "For the Word of the Cross is to them that perish foolishness, but unto us who are saved it is the power of God." 1 Cor. 1:17,18. Again, He says, "Far be it from me to glory save in the Cross of our Lord Jesus Christ through which the world hath been crucified unto Me and I unto the world." Gal. 6:14. Once more, "And being found in fashion as a man he humbled Himself, becoming obedient, even unto death, yea, the death of the Cross." Phil. 2:8.

In Colossians 1:20-22 we have the most emphatic declaration of the relation of the death of Christ to salvation and reconciliation. Paul says, "For it was the good pleasure of the Father that in Him should all fulness dwell and through Him to reconcile all things unto Himself, having made peace *through the blood of His Cross*. And you being in times past alienated and enemies in your mind, in your evil works, yet now hath He reconciled in the body of His flesh, *through death*, to present you wholly and without blemish and unreprouvable before Him."

"Christ died for our sins" was a belief universal in the early Church and a fundamental article of faith in the Church of the fifth and

sixth centuries. It has continued to be a fundamental article of faith in the Evangelical Church.

We are asked to believe that the Cross, so far as its place in Christianity is concerned, is of Pauline origin. There is thus an attempt to make Jesus and Paul represent two altogether different types of religion. Jesus is made a pioneer blazing a new trail, while Paul is regarded as a Metaphysician attributing to Jesus qualities, purposes and achievements which Jesus never claimed, intended or expressed.

This attempt to play Paul against Christ has signally failed. It is so utterly contrary to the perfectly evident truth that it never could be accepted by fairminded, intelligent disciples of Jesus.

Any unbiased student who will study the teachings of Jesus, His doing and His dying, and then study the writings of St. Paul, will conclude that Paul has simply amplified and interpreted what was germinally present in what Jesus was, said, and did. Jesus declared that He was to give His life a *ransom for many*, and the meaning of the Cross, to Jesus, is clearly indicated in that declaration.

In the Cross, we see a dynamic Deity. That is precisely what Paul saw, and He made clear that to trust in the Redemptive work of Calvary was to insure individual forgiveness. The fact is, *God was in action* in the Cross of Calvary and in the most potent action conceivable.

It is unquestionably true that Christ is Personally the world's Gospel. Christianity is a Person, and the most stupendous fact about the Person of Christ is His voluntary sacrifice for the sins of the world. Jesus would have become an object of admiration by virtue of His exalted teaching and His stainless life, but only the Cross made Jesus an object of *worship*.

The Person of Christ is not alone inexplicable, it is *impossible*, apart from the Cross, and until the wayfaring man becomes a truth-seeking man, and a salvation-seeking man, the Cross will be foolishness to him and the Person of Christ enigmatical.

We have dwelt much upon the Holiness of God as the one thing to be reckoned with when we contemplate Eternal Life. It is perfectly evident that unforgiven sin dooms an individual to separation from God. In the nature of the case this is so.

What is called "Punishment" is not in the nature of an arbitrary decree, but it is the result of realities which even God Himself

could not change, the reality of Holiness on God's part and of sin on man's part. The Cross represents the act of God Himself who had respect to His own Holiness and made possible, *through expiation*, the sustaining of that Holiness while at the same time He might remove the guilt of sin and the love of sinning through the personal faith of the sinner.

It is thus the Cross that effectualizes repentance and makes it a true ground for forgiveness. The Cross expresses the inevitable reaction of Holiness against sin and manifests grace in an unmistakable manner.

It is idle to speculate upon how God *might* have secured reconciliation between sinful man and Himself. The only way we know anything about is *God's way* and not ours. He has made His way clear. He has revealed it as *the way of the Cross*.

It is the very difference and contrast between Jesus Christ and ourselves which is used in achieving salvation. As Dr. Forsyth has said, "He did not redeem us because He represented us but He represents us because He redeemed us." The same profound thinker says, "Christ's Atonement must be made the center of our moral life or we have none."

Now I ask you if it is conceivable that the whole Christian Church for nineteen hundred years should be in error in its estimate of the Cross, when it is that very estimate that has builded up the Church and today is the secret of its strength? Is it not a profoundly significant thing that where this doctrine of the Cross is adhered to the Church is progressive, aggressive and filled with missionary zeal, and that where this view is abandoned, decline and disintegration follows, for there is no truth more obvious than this?

We are asked to believe that the thing sought by Modernists is merely a restatement of the old truths in an acceptable modern language, free from theological prejudice, and up to date in its manner of expression.

As a matter of fact nothing of this kind is in view. New language is very little employed, but what is done is to use the age long terms emptied of their accepted meaning and people hearing a familiar tongue do not realize that the old language is made to teach an utterly un-evangelical doctrine.

Professor Kirsopp of England mercilessly comments on the dishonest use of language. He, himself farthest removed from an evangelical, writes, "They (the Liberals) are using the old phraseology with a new meaning, so that for instance members of this party feel

justified in stating that they accept the creed though they do not believe it in the sense which was originally intended. This is technically called re-interpreting and by a sufficient amount of re-interpreting all the articles of the Creed can be given whatever meaning is desired. Performed with skill, this dialectical legerdemaine is very soothing to a non-indulgent intelligent congregation."

The changes are being run on *social righteousness*, but it makes a feeble appeal. We hear much of Public Justice and it calls out a visible but not a very virile response. On the other hand, a sense of the Holiness of God condemns sin and makes demands both rational and irresistible for redemptive activity and this does secure response.

Why should we rush into all manner of reform while at the same time we ignore the bedrock truths which will make reform successful and effective?

We hear much about social ethics, but is there any adequate social ethic apart from the Cross of Christ? Even in our evangelical churches men are talking glibly about *self-repair*, but not so many talk of new creation.

Watering down the claims of Christ can not change any great reality. The branches which do not abide in the Christ of Calvary are conspicuous only for their sterility. A flashligh is useless when the battery is dead. Eliminate the Cross and you have eviscerated and emasculated the Gospel itself.

The question is this, was Jesus Christ a martyr or a master? Was He vanquished on Calvary or was He a victor? Does the Cross represent man doing His best for God or does it represent God doing His uttermost for man?

Origin, Development, Destiny, these should hold the center of the stage in religious thinking and discussion. Sin is cataclysmal. Salvation is revolutionary and constructive. Fidelity to God and Truth are of far greater importance than the cultivation of fraternity, however interesting that may be.

We may very properly rejoice in what we call the new humanism. But if it is of a sentimental type and at the same time we are ignoring the heroisms which only the Cross arouses we are losing, rather than gaining.

Let us not misunderstand the issue. We are asked to accept a Jesus who had no knowledge of Himself as God the Son, but vaguely thought of Himself as the son of God. We are told that the death of Christ had no reference to sin but was only the highest historic expression of self-effacing devotion.

Now the Church from the first, and all true evangelical churches today, maintain the immeasurable value of the death of Christ as true Atonement whereby man can be justified through faith and without having visited upon Him personally the penalty for his sin which would be death. The fact is men are entranced over a fruit which they do not understand while the tree which bears the fruit is ignored.

Let the Church hark back to those vitally important questions of the soul which are to-day so often treated with levity or as academic questions of no tremendous significance. We can not afford to be content with the somnolent type of religion on the one hand, or the tumultuous type on the other, while at the same time we are steadily drifting toward rationalistic atheism. God knows humanity's problem as representing sinful being and He, and He alone, has solved that problem and put the solution within our reach.


The Cross of our Lord Jesus Christ and that alone deals adequately with sin, sickness,

sorrow and death. It deals with sin by meeting all the requirements of the Divine Holiness, and through Atonement achieving a true reconciliation between God and man. It deals with sickness by the manifestation of sacrificial sympathy and Divine power. It deals with the deepest of human sorrows by revealing God as gracious, pitiful, merciful, and kind. It deals with the sorrows of bereavement by opening the vistas beyond and distinctly declaring for Eternal Life and blessed reunion with loved ones gone. It deals with death by presenting a Saviour who though He died lives again and guarantees an endless life of felicity and an abiding glory for all who become inseparably united to Him through faith.

We have no anxiety regarding the outcome of present day controversy, but we are troubled and burdened lest many be misled by the subtleties and sophistries of those who have lost the true vision of the Cross. The Church has passed through dense fogs but she has always come out into the clear sunlight again.

The Claims of Some Scientists

By Professor L. S. Keyser, D.D., Springfield, Ohio

HE magazine known as *Science* (for Jan. 2, 1925), published the address of the retiring president, Dr. Charles D. Walcott, delivered at the recent meeting of the American Association for the Advancement of Science. Therefore we may rely upon it as given correctly. Among other good things, he said the following:

"I believe, too, that a good scientist should be a good Christian, and a good Christian should be a good scientist in his method and work, as both are seeking the truth and the fundamental principles in their respective fields of endeavor." He also said: "The Pilgrim fathers knew little of science, but they brought the great principles of law, truth, freedom and faith in God to America. Are we doing all in our power to perpetuate and develop them in connection with the multiplex activities of the world of today?"

Our scientist showed in a number of ways how science has helped the world, advanced our knowledge of the cosmos, supplied people with many conveniences and pleasures, and has rid some people's minds of slavish superstitions. Besides, he made a strong plea that scientists should be practical, should work for

the world's welfare, should try to help in solving our social and other problems, and not give themselves up to one-sided specialization. All these are good words, and may well be considered and heeded.

However, Dr. Walcott said some things that do not taste so good. In the early part of his address he indulged in some unwarranted reflections. It is the old story of charging people with "ignorance" and "prejudice" when they do not fall in with present-day speculations. This is his way of casting inuendoes when he speaks of the early philosophers, who began to investigate the "more simple truths of nature." He says: "Then, as now, the 'sciosophists,' defined by David Starr Jordan as 'apostles of systematized ignorance,' rejected all evidence without attempting to prove or disprove, and condemned the exceptional mind that was compelled by an inner urge to penetrate into the mists that conceal the unknown."

We wonder whether this is not a misreading of history—at least, a very *ex parte* reading. This impressionistic way of dealing with history, instead of giving the authorities with pages and titles, so that readers can check up, is doing a vast amount of harm in the world

today. Is it true that "then, as today," there were and are many people who reject "all evidence without attempting to prove or disprove"? We should also be glad to know who are the "sciosophists," who may be called "the apostles of systematized ignorance." We know a lot of people who take exception to the speculations of some of the scientists respecting evolution, but all of them, so far as we can determine, have looked into the question sufficiently to see that the theory has not been scientifically demonstrated. They know that spontaneous generation has never been proved; that there is no actual demonstration of the merging of one distinct species into another by means of natural forces and according to natural laws; that evolution never has accounted adequately for the origin of matter, force, life, consciousness and personality. If they know these things, which cannot be gainsaid, they ought not to be called by ugly names. Is it a mark of magnanimity and open-mindedness for the supporters of evolution constantly to accuse their opponents of ignorance and prejudice? We are willing to risk this assertion: The moment clear proof of the transmutation of species is furnished, we will all accept it. To tell us that it might have occurred millions of years ago, is guessing, not proving. Please give us science, good gentlemen, not mere hypotheses.

History says little of the persecution of scientists. Many Christians have suffered martyrdom. Witness the first three centuries of the Christian era when they were slaughtered by the thousand by the Roman people. The Waldenses, the Albigenses, the Huguenots, Jerome, Huss, Wickliff, Latimer, Ridley, Cranmer, and many others, were not scientists but Christians. In the days of the French Revolution many Christians also suffered persecution and even martyrdom for their faith. Servetus was a heretic along some lines, but he was not a professional scientist.

The fact is, when it comes to the persecution of scientists, the roll is not very long. Copernicus and Galileo were opposed by the church (as well by many of the scientists of their day), and were somewhat persecuted, and Giordano Bruno was put to death because he stirred up the wrath of the monks by his violent attacks. But that just about completes the list of pure scientists who have been severely handled. One of these scientists, rather than suffer for his convictions, retracted them—Galileo. He displayed a very different kind of courage from that of the two brave Christian women, Perpetua and Felici-

tas, who permitted themselves to be torn to pieces by wild beasts in the Amphitheater at Rome, rather than deny Christ. We believe it is time for the scientists to read history whole and not only in small sections. Let them remember, too, that opposition to unproved hypotheses ought not to be called "persecution." Neither should brave men be so ready to complain about being mistreated when they are opposed. They should stand up manfully and maintain their cause, if they have one to maintain. It is a sign of moral weakness to whimper about "persecution" when a debate is on that ought to engage the best qualities of full-blooded manhood.

Let it also be understood that the opponents of the speculations of scientists are not going to be cowed into silence by the charge of "ignorance." They know enough to know that nobody knows very much. They know that knowledge is only a relative term. So instead of casting contumely upon their opponents, let the evolutionists bring forth their sure proofs.

What was the situation in the time of Copernicus? Why did the churchmen oppose his new views of the solar system? First, there were religious reasons, as all honest folks will admit. But, second, all, or nearly all, the scientists for many centuries had been teaching the Ptolemaic theory, and most of them thought they had proved it to be true. Remember Aristotle's deep and complicated hypothesis of "cycles and epicycles." Thus the churchmen had followed the teaching of the scientists up to that time, and thought that it agreed with the teaching of the Bible. Most of the scientists themselves at first repudiated the views of Copernicus. They and the churchmen had to be "shown," because even then they were "from Missouri." Thus it was a situation which could not be helped. We ought to be able to have enough imagination to put ourselves in the place of those medieval churchmen and scientists. Every new theory has first to be adequately tested to see whether it has a factual basis. Intelligent and careful people will not swallow every new theory that comes along. If they did, they would soon suffer from dyspepsia.

More than that, the historical situation in the time of Copernicus proves that the vast majority of scientists may be mistaken. All of them practically had to reverse themselves when Copernicus and his school had brought forward enough proofs to convince them that they were wrong, and also that nearly all their predecessors had been mistaken for many

centuries. The only wrong thing about the situation in the time of Copernicus was that anybody was persecuted for opinion's sake. But the scientists of our day should remember that all this occurred back in the medieval ages, and that today no enlightened person believes that anybody ought to be persecuted for his scientific or religious views. But men should not mistake opposition to their opinion, and even sharp controversy at times, for persecution. Dear Brother Scientist, do believe us when we assure you that nobody wants to hurt you; no, not even to singe a hair of your head. Nobody is thinking of auto de fes, or thumb-screws, or burnings at the stake. Pray do not be frightened. If you are sincere, stand up and argue your case like a man.

It has been said above that the scientists in general had to reverse themselves when the Copernican theory was established. Thus science must often change. Dr. Walcott himself cites modern instances of such reversal. Forty-eight years ago he was told by "the geological authorities" that there was little hope in trying to find traces of life "in rocks lower than the Potsdam, as they rested upon the Archean." But since then many fossils have been found in strata much lower in the geological arrangement. Says our scientist: "The Upper Middle and Lower Cambrian faunas were all found in orderly succession beneath the Potsdam, and finally bacteria and algal deposits far below the Pre-Cambrian." Sixteen years ago in the Canadian Rockies he found fossils "marvelously preserved" in the Lower Middle Cambrian rocks. Then he continues: "This deposit yielded a wonderful series of marine invertebrates, showing clearly that at this early time the evolution of life in the sea had progressed far beyond our previous conceptions of it, and that, with the exception of the cephalopods and vertebrates, there has been very little development in the classes of animal life during the millions of years between the time of the Burgess shale fauna and the present. . . This leaves the field open for the research student of the future to discover the earlier forms of life that, in a slow evolution through millions of years, finally developed into the highly organized invertebrates of early Cambrian time."

These frank statements furnish food for reflection. They prove that scientists have had to change their views a good deal within the last fifty years, more and less. They also show how far the scientists have still to go before they reach the origin of life and of the

primordial cell; for the invertebrates of the early Cambrian era, the earliest forms of life yet found, are "highly organized," and "millions of years" were required before they could be evolved. For this reason the scientists ought to be very modest about claiming that evolution has been proved. Nobody can go back to the millions of years before the first forms of known life nor to the millions of years that have elapsed since that time.

Our geologist also candidly concedes that scientists themselves are often found in the ranks of the "traditionalists." He says: "I recall full well as a young man consulting with older scientists, and getting the impression that they thought a large proportion of the great scientific problems had been settled; and they often denounced most bitterly the younger men who dared to question the accepted conclusions of their scientific studies." This is refreshing, for it proves that scientists themselves are often far from "open-minded."

The crucial question that we would like to ask Dr. Walcott is this: If millions of years preceded the first forms of life now known to geology and biology, namely, the "highly organized" invertebrates of the Lower Cambrian period, how does he know that the process was brought about by evolution? He ought to see that here he is guessing. Do the scientists today see creatures below the invertebrates evolving into invertebrates? They know they do not. Then how do they know scientifically that such evolution occurred millions on millions of years ago. They ought to be able to draw the distinction between science and speculation.

Another contributor to the same number of *Science* (January 2, 1925) is Professor R. C. Mullinex, Lawrence College, Appleton, Wis., who writes on "The Teaching of Evolution." With his criticisms on the recent outbursts of Julian Huxley we agree (see the *CHAMPION* for January, p. 9). Against some other things we must enter our protest. He gives quite a list of denominational colleges in which evolution is taught, he says, with just as much freedom as in the state institutions. This is only too sadly true; these colleges are teaching men's speculations instead of true science, for science is *verified* knowledge put in systematic order. But evolution has not been scientifically verified. Then our polemicist adds: "There are colleges in the country in which the teaching of scientific biology is not permitted."

This is a wrong statement. There are no such colleges. There are colleges in which evolution is not taught, but in all of them

biology is taught in the scientific way, and reasons are given, on empirical ground, why the hypothesis of evolution cannot be accepted as having been scientifically demonstrated; therefore it is speculation, not verified knowledge. In these institutions the instructors give the reasons, pro and con, regarding evolution, examining every point critically, leaving the speculative questions in the realm of hypothesis. That, we maintain, is the true scientific method.

Professor Mullinex is a teacher in a church college, and holds that evolution is a proven fact. Therefore he is unscientific, teaching for science a human speculation, which is anti-Christian.

Our partisan of evolution says: "The Fundamentalists have launched a well-organized campaign to prohibit the teaching of scientific biology in state universities and other tax-supported institutions."

It is pathetic to see such misrepresentations. We challenge any one to point to a single authoritative document or statement of the Fundamentalists to the effect that they want to prohibit the teaching of "scientific biology." Why cannot the advocates of evolution get things accurate? The fundamentalists want "scientific biology" taught in all our institutions of learning. It is not "scientific biology" that they oppose; it is the hypothesis of evolution. The facts concerning life they desire to have taught to all their young people; but they do not want wild guesses about what happened ages on ages ago to be foisted upon them as the demonstrated results of scientific research. It is the dogmatism of the evolutionists to which they take exception. To illustrate once more for emphasis: we do not see spontaneous generation taking place now; what right have we to assume that it took place millenia on millenia ago, and assert it in the sacred name of science? Again, today we do not see one distinct type or species of plants and animals merging by means of resident forces into another; why should teachers dogmatically assert in the name of science that it occurred millions or billions of years ago? Cannot our scientists distinguish between science and speculation?

We can furnish outright proof that the Fundamentalist Association is not opposed to the teaching of "scientific biology." Last year they published a lengthy list of text-books suitable for evangelical colleges and theological seminaries. Among the books recommended was Professor George A. Baitsell's excellent "Manual of Biological Forms." No

doubt the author is himself a believer in the evolution theory, but he does not advocate it or even mention it in this work; he remains studiously within the sphere of empirical science; he depicts in a most informing way just what biologists know about the processes of life, the composition of the various kind of cells, and how they develop and multiply; but nowhere does he spring the speculative question as to the origin of the vital principle nor that of the lower organic forms evolving into the higher. This is true "scientific biology," and the committee on college text-books recommended it to the association. The conclusion is self-evident.

Gentlemen of the scientific guilds, we desire to tell you kindly but firmly that orthodox Christians are not opposed to science; they are opposed only to speculation in the high and holy name of science. We hope you will take the pains to learn just what their position is, and then our debate will have to do with true issues, and will not be clouded over by irrelevant charges and counter-charges. Once more we repeat: we evangelical Christians hold that evolution is not deserving of the name of science, and for that reason we contend that it is wrong and harmful to teach it as if it were. You must prove by sure data that evolution can and does account for origins (including life, species and man), and then we will believe; but not till then.

To prove how dogmatic the purveyors of evolution are, we cite the following from Professor Mullinex's article: He says that the "biologists are not divided as to the *fact* of evolution." This shows the dogmatic temper of the evolutionists. We must protest against speculations being taught to our youth in that way. Afterward he admits that biologists are divided in several schools, mentioning "the mechanists, the vitalists, and the ignoramuses sometimes called 'agnostics.'" This shows how vitally the biologists are divided in their speculations. Then how can they be sure that evolution is a "fact"? The three theories above cited are continents and poles apart, and are of paramount importance to human welfare. It makes all the difference in time and eternity as to how life originated.

Here is a final quotation from this article which proves, *prima facie*, how much at sea the biologists are as to the evolution of life: "There is a considerable number of eminent biologists, connected with some of our most distinguished universities, who do not find in physics and chemistry an adequate explanation

of life—that 'unknown god whom we ignorantly worship.'"

Does not this statement prove our contention—that scientists have not demonstrated the origin of life by evolutionary processes?

Then why teach it to the youth of our universities and other schools as if it were scientifically established? Gentlemen, it is not only unscientific to do so, it is also wrong.

A Personal Letter on Evolution

Addressed to the Dean of a Methodist University

By Henry W. Bromley, M.A., D.D., Cynthiana, Kentucky

Y Dear Dean:

This is the first opportunity I have had to reply to yours of comparatively recent date.

Permit me to express my appreciation of the very courteous tone of your communication and thank you for the expressions of your good will and interest both to me personally and especially in my work.

As to the issue involved, our views in some respects, I fear, are hopelessly divergent. It may be that each misunderstands the other. I am sure that you overlooked several statements and factors in my address (the only one I gave in your city) on the subject of organic evolution.

You will permit me, I am sure, to analyze your position as it appears to me, and in the course of our discussion you will not consider me personally offensive if I state matters very frankly and positively as is my custom. Our personal friendship is not involved, though it seems that our views are fundamentally opposed in some important particulars.

1. In the first place you will accord me, I am sure, the right to views upon this subject, although these views may be at variance with the general trend of opinion within the educational realm, or even within the scientific realm. We are too far advanced in civilization, and have too wide a knowledge of the history of the past, even within the realm of scientific and philosophic teaching, to admit "weight of opinion" as of much value in fundamental beliefs. Too often have the majority been wrong. And too often what has been heralded as "science" has been, after more careful investigation, discarded. Dr. George Frederick Wright, himself a scientist of no mean repute, being an international author upon the Glacial Period, declares "the history of science is loaded with discarded theories." One recalls Darwin's theory of "pangenesis," Werner's "Onion Coat," the transmission of "acquired characters," "spontaneous genera-

tion,"—and now "natural selection" is even sliding to the rear. Perhaps you will recall John Burrough's article in the Atlantic Monthly for August, 1920, in which, referring to Darwin, he says, "He has already been shorn of his selection theories as completely as Sampson was of his locks." A great many modern radical evolutionists don't seem to know that Darwin in his sixth edition of "Origin of Species" repudiated the universality of his doctrine of natural selection.

I mention these things to show how scientific men themselves are continually throwing overboard what they once believed and propounded as scientific truths.

It seems to me quite presumptuous to assume that an otherwise reasonably well-informed man is behind the times or not sufficiently broad-minded because perchance he does not believe a teaching so generally believed in some form by so many of the intellectuals. Men of science and philosophy must be reasonably humble and human despite their animal ancestry! You will recall Sir William Hamilton's great statement, "The highest reach of human science is the recognition of human ignorance." Our evolutionistic friends must remember that the whole history of the doctrine is one of changing views. Darwin would be amazed at many of his present day patronizing saints. So much he held dear has been thrown overboard by his disciples. And the peculiar thing, my dear Dean, about the whole matter is that men cling so tenaciously to the "conclusions" as to the teaching while the successive links, scaffolding, or processes by which these conclusions were reached have been torn away, even by the evolutionists themselves. Conklin (a very ardent evolutionist) in his "Princeton Lectures" heartily endorses natural selection only to repudiate it in his later books. See also Professor Thomas Hunt, Professor Henslow and the position of even De Vries himself. Note, too, how the "germ-plasm theory" and "acquired charac-

teristics" notion, etc., were thrown overboard by Conklin, Coulter, Weissman, and Sir Ray Lancaster. And even the Dean of one of Methodism's fine schools himself repudiates certain features of the doctrine that were accepted by weighty men several years ago.

Truly Wallace in his day was right when he said, "Evolution is extremely interesting and men fasten on it as the only explanation for all the manifold mysteries with which they are confronted." But he goes on to further say, "It accounts for a great many things, but there is a limit to its application. It does not account by any means for all the facts."

What I want to say is that the "results" cannot be accepted without certain propositions.

Because so many men cannot "stand the gaff" of being considered "behind the times" and "back numbers," and finally swing in with popular custom observed in text books and lecture rooms of today and adopt some kind of hazy indefinable "theory" of evolution, is no reason whatever why some men who try to evaluate the whole proposition from the philosophic, and yea, the true scientific view, should not state their views freely.

So many of our teachers of today pride themselves on being modern in many of their views (and I think it can be shown that every attack on the fundamental position of historic Christianity being made today has its counterpart or precursor in previous centuries and that most of them can be located in the first two centuries of the Christian era) and plead for liberty to teach their doctrines freely and say much about "freedom of speech," "liberty of thinking," etc. But "they that live in glass houses are not supposed to throw stones." They must permit others to state their views also. America certainly believes in fair play as well as freedom of speech.

2. You speak of my "attack." My dear Dean, you will permit me to say that I am representing a group, an immense group, of Christian believers who have held to the essential faith of our fathers through centuries of trial, persecution and tribulation, even death, rather than surrender certain precious things of the Christian faith. The early group who promulgated the essential teaching of organic evolution made a vicious "attack" upon the Christian Church, upon historic Christianity, upon the teachings that millions hold dear to their hearts, and who, like loyal Americans, would die for their beliefs.

It matters not that through the passing years many church believers of a given class

have gone over to the organic evolutionist nor that others have tried to harmonize the two teachings by modifying certain portions of each, and thus securing a new hybridism or shall we yield and call it a new species (!) or, perhaps it would be more scientific to save a variety of evolutionary Christianity.

The doctrine of evolution, apart from its essential characteristics, is no longer evolution. If you strip it of its fundamental meaning, there is no value to the term from the scientific point of view. What I feel is that you forget that like the boy who was scratching his head, and being reproved by his mother, said, "Well, mother, they bothered me first!" They disturbed the church first!

And I consider the essential features of evolution unproved—and I am backed in this by the frank admissions of the leading evolutionists themselves, among them Conn, Cope, Scott, Hartman, and Kellogg, S. J. Holmes of the University of California, and Morgan of Columbia—which to my mind leaves the question still open, despite the dogmatic and frantic declarations of certain men in scientific circles.

My dear Dean, I believe that you will live to see the day when men of science will reopen this whole matter, and the present day "acceptances" in the field of evolution will give the way of the former positions so tenaciously held during the Victorian period. In the meanwhile may it not be permitted by Christian believers to know the history of the teaching and be shown its connecting links from its inception in its previous form from Darwin and Wallace clear down to Bergson and Osborn? Shall the evolutionists of all schools unite to force the teaching upon the people without letting them frankly see the difficulties in the way of its acceptances?

3. You are aware, of course, that few of the text books in our colleges today along biological, geological, or economic lines, go to the trouble of making any distinctions between "theistic evolution" and other types of evolution. The fact is that most of them take it for granted that man is descended from an animal ancestry and nearly all of them speak of the "cave-man," and the "ape-man," etc. Please, too, note the acceptance of the essential features of the theory in books like "Outlines of History" by Wells, "The Revolt of Civilization" by Stoddard, and "The Outline of Science" by Thompson.

4. You speak of my definition of evolution as being Haeckelian. I wish to correct your impression. You certainly were not present at

the opening of my address, for I gave definitions of evolution in a broad sense, and as applied to biology, and further quoted definitions by Lyman Abott, Herbert Spencer, Professor Le Conte and Professor Townsend, and emphasized the fact that there are so many kinds of evolutionists today that it is difficult to classify them, but that they could be broadly classified as "naturalistic evolutionists" and "supernatural evolutionists"; that the naturalistic type ruled God out of the whole scheme, quoting Haeckel's definition, and then left him almost immediately and proceeded to deal with the supernaturalistic evolutionists and stated that there are two schools of this latter type. One takes the position that God drew up the plans and started things and then took his hands off the job and has let nature run ever since. The second attempts to hold to the main features of the doctrine and yet admit "Divine Interposition," and I then proceeded to discuss the matter from various angles and point out the difficulties in the way of accepting any type of evolution out of harmony with the fundamental Christian beliefs.

5. You seem to use "theism" interchangeably with "theistic evolution." This is probably due to your evolutionary philosophy which seems to be unable to conceive of theism in any other terms—a mistake, I think, too often made by contenders for this teaching. Theism is an old term with an anti-rational meaning, belief in a God of Revelation as opposed to Deism. Evolution on the contrary, is a scientific doctrine, is a modern term. I presume you were nourished on Bowne, who in many ways was a thinker of no mean reputation and a teacher of great ability,—but I presume that it will not be counted criminal to differ even with Bowne. But "theism" is one thing and "organic evolution" is another, and to complete my line of thinking, "Development" is still another. To merge these concepts is a mistake.

6. Lyman Abbott, in the *Outlook*, as late as February 15, 1922, says, "Jesus Christ is the first character in history to describe evolution with approval," and quotes Mark iv. 26-29, "Seed should grow—first the blade, then the ear, then the full corn in the ear"!! From egg to chick, from germ to man, from seed to oak—all of us will accept. But to make that statement to teach organic evolution is ridiculous. Before Darwin evolution was appropriately applied to such normal and natural processes, but since Darwin, the word has come to be generally understood to mean that all species have come by continuous processes

through graduation from one common ancestry. (Darwin put it from one or a very few original ancestors—and why any Christian thinker should hesitate to make God the common ancestor and permit Him to create a few more than merely one species and permit all varieties to come from these original stocks, for the life of me, I can't see—for that would solve more actual problems than all the naturalistic or scientific schemes of evolution yet invented.)

7. Burbank and De Vries have done wonders in the matter of varieties by artificial selection and interbreeding. But hybridizing is not common in the native state; it is rather the exception. And varieties tend to revert to type when man's intelligence is withdrawn from supervision.

8. Degeneration is as much the law of nature as improvement. Corn, wheat, live-stock tend to degenerate when left alone. Conklin frankly says, "Most of the innumerable variations, mutations and species of the living world are no more complex, or perfect, than the stocks from which they sprung, and some of them are degenerate descendants of more perfect ancestors. The changes in man are mostly degenerate ones. For at least ten thousand years there has been no notable progress in the evolution of the human body."

9. You say "My adverse criticisms upon the lecture are these: First, it was entirely negative, not positive. It dealt with the belief to be avoided rather than a belief to be held." For once you sized up my thought. To me the theory is not necessary. The doctrine of evolution is practically valueless unless it means the transmutation of species—not merely variations within the limits of a given center—and not merely development from germ to man. A difference must be made between *mutation* and *transmutation*. Mutation means a change within the species; transmutation a change from one species to another. The former is a change in form; the latter a change of nature—and this has not yet been accomplished. No instance has been found in nature, though our classification of species has been rather an arbitrary one. There is an old Book which says, "After its kind,"—and after its kind it still is, even according to admissions of leaders of evolutionary thinking.

10. The missing link has not been found, though frantic efforts have been made to claim such in several scraps of skeletons found in ancient strata.

11. I cannot quite reconcile your statement when you say in reference to a student, "I do

not care whether he is an evolutionist or an anti-evolutionist," providing he is grounded in a theistic philosophy of the universe, *with* your seeming notion of philosophy as being necessarily evolutionary, because his acceptance of your philosophy seems to mean the acceptance of a "theory of evolution."

12. You say "As a teacher of philosophy, and a pedagog, I recognize first, that there are two ways of carrying on the educational work. One is the well-known Roman Catholic method of endeavoring to control the thinking of your people far in advance by black-listing certain concepts and terms and allowing others. The other is to give students an interpretation of life and reality which provides them with an adequate guide for their own thinking, so they themselves will be able to determine what is good and what is bad."

I don't think your position is well taken here. You are a teacher in a college, not a university in the broad sense. Your pupils are in a very formative period so far as philosophical and theological thinking is concerned. Besides you teach in a denominational college. You are not under obligation to become a Romanist on the one hand nor a free thinker on the other, but you must realize that you owe something of a definite nature in the way of teaching and training (1) to the student committed to your care; (2) to (largely Methodist) parents who send them to you; (3) to the contributors and supporters of your institution, some of whom sacrificed to found and support it; (4) to the church of which you are a minister and teacher.

While you state that you want your students to have "A conception of God which is true to his personal religious experience" . . . "grounded in a philosophy of life and religion," it appears to me that the great danger lies in your statement, "I have come to the place where I am willing to trust the mind of my students properly grounded in a theistic philosophy of life and religion to do his own thinking for himself, being confident that as long as he has God at the center of things he has settled the most important philosophical problem, and other decisions are more or less secondary."

A student is brought these days into a realm where thinking is in a whirl, things upset, insurgency nearly everywhere. If you fail to guide his thinking, it appears to me that you fail in your mission as a teacher, very especially in a denominational school.

There is not the least excuse in the world for the sacrifice and effort to establish and

maintain denominational schools if it is *not* for the purpose of training the heart as well as the head, to conserve the religious experience of students if they have it, or get them converted if they have it not, and keep them from tendencies out of harmony with the teaching of the church. To withdraw from this conception and allow students merely the right to choose among a variety of teachings, which may or may not be in harmony with the ideal of Methodism is in principle to do what is done in many of our state schools.

These students come to a college for training, and training always implies limits imposed. An expert trainer seldom gives a pupil a wide range of choices as to courses and even colleges do not have a broad field of electives. A Methodist school should give distinctive Methodist training. That is *not* Roman Catholicism; that is Methodism; that is Americanism. America has certain well-defined teachings in the National Constitution. Anything to the contrary is un-American. Methodism has certain well-defined doctrines. Anything out of harmony therewith is un-Methodistic. A Methodist school is *not* founded to make rationalizing scholars, but to prepare young people for the real things of life, the things that count, including a well-defined spiritual training in keeping with the good beliefs and traditions of Methodism. My dear Dean, the Roman Catholic reference is too worn and threadbare to longer be of any value in refuting sound reason. As to your other alternative: *If* there is any reason for giving directions to the students in the matter of belief in a personal God, there is reason for carrying him through the conviction-formation period of his life—his college career.

Then again the church is to control the schools, and not the schools the church. The school is the child of the church and was founded to teach the accepted and generally received doctrines of the church and in no instance is an instructor justified in teaching doctrines contrary to the teachings of the church. His class-room, salary, home, and opportunity are made possible by the laymen of the church. He should never forget his trust by setting aside these teachings that millions would give their lives for, because they cannot be made to "g" with a philosophy founded by certain agnostics and unbelievers in the Christian religion, though modified by their followers.

13. Again your reference that "the impression was given that one must choose between evolution and God" is slightly wrong. It w

at a choice between evolution and God, but a choice between the doctrine of evolution and certain fundamental scriptural teachings held forth by the Christ church through all the centuries.

My position is that theistic evolution is contented with just exactly the same essential problems as materialistic evolution, except as to God. Evolution is Evolution. The theistic type accepts the evolutionary scheme, but admits God into it somewhere. If God can work *with* evolution, why deny that he may work *without* it? If he is in it, why not let him interfere, change, introduce new causes at any point he wishes? If God is in it, why hesitate to accept miracles? If miracles under Jesus, why not miracles under God in creation? Wallace admits God in original creation of nature and life. If you admit God anywhere, why not admit him everywhere? I don't mean in a pantheistic sense, but in a distinct theistic sense. Why the tendency among even theistic evolutionists to minify or attempt to naturalize even the miracles of Jesus. You have been quoted as saying that the miracles of the Bible are possible but not probable. Perhaps you have been misquoted. But to go on: If new varieties appear, or supposing new species appear, you theistic evolutionists say that it is God's work in His nature. If so, why reject the clean-cut Biblical statement in the first place? Instead of making his philosophy agree with revealed, acceptable because reasonable, facts, the evolutionist wishes to change the whole record built up over a period of 1500 years and acceptable in Christendom for 1900 years more merely to fit into a philosophy built up within a period of sixty years.

14. You say that no one would care to defend the essential features of Darwinism any more. You agree with me that many of these links in the history and construction of the doctrine have gone by the board. But you differ that what I "attacked" was out of date, that the discussion of the history and the essential features of evolution as believed in twenty-five years ago was unnecessary. Now to reply, permit me to quote from an extended work, that four-volume production called "The Outlines of Science," written by J. Arthur Thompson, Professor of Natural History in the University of Aberdeen, whose work is published as late as 1922:

"When people speak of Darwinism they sometimes mean the general idea of evolution—that the present is the child of the past and the parent of the future. Now the evolutionary way of looking at things has certainly been confirmed by the progress of science and is almost unanimously accepted

by competent judges today. This horse that gallops past on the tiptoe of one digit on each foot is the natural outcome of an ancestral stock of small-hoofed mammals that used to plod about in the Eocene meadows, with four toes on each fore-foot and three and a vestige on each hind-foot. This bird that flies past is the descendant of such an old-fashioned type as the Jurassic *Archaeopteryx*—an archaic bird with teeth in both jaws, a long tail like a lizard's and a sort of half-made wing. And this first-known bird must be traced back to an ancestry among the extinct Dinosaur reptiles, though the precise pedigree remains hidden in amphibians, and these to certain old-fashioned fishes, and so on, back and back, till we lose our clue in the thick mist of life's beginnings. If this is Darwinism it stands more firmly than ever, except that we are more keenly aware than in Darwin's day of our ignorance as to the origin and affiliation of the great classes. But, frankly, the only scientific way of looking at the present-day fauna and flora is to regard them as the outcome of a natural evolution. In a previous chapter this statement has been justified.

"The marvel is not that it is necessary to make some changes in what Alfred Russel Wallace so generously called 'Darwinism,' but rather that so much of Darwin's doctrine stands firm, four-square to the winds.

"If Darwinism means the general idea of evolution or transformism—that higher forms are descended from lower—then it stands today more firmly than ever.

"If Darwinism means the particular statement of the factors in evolution which is expounded in *The Origin of Species*, *The Descent of Man*, and *The Variation of Animals and Plants Under Domestication*, then it must be said that while the main ideas remain valid there has been development all along the line. Darwinism has evolved, as every sound theory should.

"When we use the term Darwinism to mean, not his very words, but the living doctrine legitimately developed from his central ideas of variation, selection, and heredity, we may say that Darwinism stands today more firmly than ever. It has changed and is changing, but it is not crumbling away. It is evolving progressively."

I would refer you also to Hendrick Van Loon's "History of Mankind," "The Revolt of Civilization" by Stoddard, and other recently issued works which reveal a certain line of thinking on the subject, using freely such terms as "Cave-man," "Ape-man," etc.

15. You speak of certain vaguity as to the meaning of evolution as used today. I agree with you and so stated in that address. Do you recall that I said that in discussing the subject with a believer in evolution, it is necessary to get a line on his "variety" of evolution, for verily evolution itself has evolved. Take the book just referred to—Thompson—as a cock-sure take-it-for-granted-that-evolution-is-proved attitude, he very distinctively says in the chapter mentioned:

"Another preliminary note is unfortunately necessary, that it is quite illegitimate to infer from

our dubiety in regard to the factors of evolution any hesitation as to the fact. Our frankness in admitting difficulties and relative ignorance in regard to the variations and selections that led from certain Dinosaurs to Birds cannot be used by any fair-minded inquirer as an argument against the idea of evolution. For how else could Birds have arisen?

"It seems fair to say that the problem of the origin of variations is not so dark as it was in Darwin's time. At the same time no one can pretend to understand the emergence of the distinctively new.

"This is only an 'outline' of a great subject and it is not an article that he who runs can read. It is very important to avoid dogmatism in regard to an inquiry which is still relatively young. There was not much scientific evolutionism before Darwin's day. The writer has not concealed his opinion in regard to such a question as the transmission of acquired characters, but it is not suggested that this is the only possible opinion. It is all too easy to go off on a wrong tack, and this should be guarded against by patient study. For the problems of evolution are fundamental."

But reading the chapter as a whole you will note that he takes the position that the conclusions hold though the positions by which the conclusions were reached may be constantly changing. The factors may not stand, but the fact must not be denied!

My objectives were to show in the first place that the processes by which the modern conclusions were arrived at are no longer tenable, and that the doctrine of evolution is, therefore, a matter of faith and not of fact; and in the second place, that there is no scientific reason for accepting any doctrine of evolution that is out of harmony with the generally accepted and essential teaching of historic Christianity.

16. Now a few more words, especially in reference to theistic evolution.

1. It has not been scientifically established that clearly defined species ever transmute. Then why contend for an organic evolution at all?

2. If *intellect* (Burbank, De Vries, Mendell) can control, cross, and create new *varieties*, why not permit another (but supreme) Intellect (God) to create new species? Why object to this, except to support a naturalistic bias?

3. All interplay of Nature can be explained better upon the historic Christian grounds than upon a naturalistic or semi-naturalistic theory.

4. No rejection of certain Biblical accounts is necessary on the distinctive Christian hypothesis.

5. The essential grounds or foundation of the doctrine of evolution *are not proved*. This

is frankly admitted by nearly all reputable evolutionists.

6. In any theory of evolution some *force* is necessary to put it through. The Christian "evolutionist" says that God is that force; so, He is working to put it over. If He works in nature, why not admit that maybe He could please himself by new departures, sports, freaks, yea, even new species? In geological study we find worlds of sudden appearance of species.

7. Cannot God work in his world not only *with* but in *transcendence* of nature if higher (moral) ends are desired? Is not God's ultimate Law of all connection in the universe? Shall he be bound by any natural order, especially in one of the smallest worlds he ever made?

8. As shown above, the doctrine of evolution is not science; it is a belief, an hypothesis. See the addresses of Professor Bateson, president of the British Association for the Advancement of Science, both in Australia and in Canada.

9. The ordinary notion of *development* and *change* plus a God of Nature and Religion, who is not necessarily bound by the limits of any natural order he has established, who can act in a higher realm of causation along with or in transcendence of what we have rigidly called the "Laws of Nature" gives one a system that is far more satisfactory and useful than any attempts on the part of the new psychology, the new philosophy, or the new theology to evolutionize the entire realm of divine activities.

Now my dear Dean, I have explained my position. Perhaps inadequately, but the things have been of value to me. If you can find food for thought therein, you are certainly welcome to it; if not, I at least hope you do not feel the time wasted to learn of my attitude on this still "open question." At least it has been a pleasure to register my views even if inadequately.

I shall be very glad to learn of your views on the subject, and would appreciate it if you would give me the information indicated, especially by the following questions:

1. Do I understand you to believe in an organic evolution as a system which includes the distinct notion that the physical man is a descendent of the lower forms of the animal kingdom? In other words, that man was not created as a separate distinct species, that is man, but that his physical organism is the product of a series of gradations extending

back through increasingly inferior animal organisms to the remote past?

2. Do you reject the generally accepted idea of a separate creator of man?

3. If you accept some sort of notion as is involved in question one, at what point in your opinion did this being become man?

4. Is that same process still on? If so, where?

5. If man had an animal ancestry, what was it that immediately preceded the first man?

6. Do you accept Genesis as in any sense a divine record? If so, in what sense?

7. Give me your definition of evolution as you believe it.

8. Give me your understanding of differences between mutation and transmutation.

9. Have you had occasion to read or consult either of the following works:

Fairhurst: Organic Evolution Considered.

Fairhurst: Theistic Evolution.

Wood: The Relation of Science.

McCabe: The A B C of Evolution.

Graebner: Evolution.

Price: Q. E. D. or New Light on The Doctrine of Creation.

Sir Wm. Dawson: Modern Ideas on Evolution.

I feel that I have written too fully, but after getting into it it grew on me, and it seemed necessary in order to analyze your position as I see it and to explain and defend my views. Be assured again of my interest in your welfare and success.

Yours for Higher Spiritual Things.

Alleged Discrepancies of the Bible

By William H. Bates, D.D., Greeley, Colorado

Chapter II

JUST a week from the time the young lawyer, Fred Leges, the bank teller, George Argent, and Miss Rysen, were at the pastor's study, they met there again for further consideration of Bible difficulties.

The lawyer was in fine feather, for he had had another encounter with the president of the Agnostic Club, and he did not come off second best this time. The infidel introduced again the story of David's buying the threshing-floor of Ornan. Fred told him that he had received some light on that subject since their former conversation, and proceeded to show him that in the first account, 2 Sam. 24:24, the objects of purchase were the oxen, and a threshing-floor, a little plot of ground only about 75 feet in diameter, at a price of 50 shekels of silver, or about \$25; while in the second, 1 Chron. 21:25, it was "the place," some 35 acres, for which the larger sum, 600 shekels of gold, or \$4,818, was paid.

The skeptic was nonplussed, but he quickly rallied and said, "No, no, my son; that won't go down with me, for the cattle must have been worth \$25. I insist that 'the threshing-floor' and 'the place' were identical."

The lawyer's wit rose to the occasion, and he responded: "Well, Mr. President, thanks for your fine appreciation of live stock, even though you seem unable (or shall I say unwilling?) to discriminate between these other things that differ. Of course a broad-minded

man like you won't stick at the location of so small a thing as a comma. We are told that the old manuscripts were written without punctuation marks, and that these are supplied as the sense requires." At this juncture Fred passed over to him a slip on which he had been writing, "So David bought the threshing-floor, and the oxen for \$25.00."

The skeptic was thoroughly beaten on his own ground. At this turn his eyes seemed plentifully punctuated with exclamation points, and, being unable to find a word to say in reply, he ejaculated, as he shot out of the office, "Young man, your smartness will be the death of you some day!"

Argent and Miss Rysen were greatly amused at Fred's narration. At its conclusion he turned to the pastor with an inquiring look, as much as to say, "What do you think of it?"

The pastor responded, "Good enough, as against a caviller. And good enough anyway, some may think, for this view is not new." As he said this he took from the revolving case Schaff's *Bible Dictionary*, opened it at p. 63, and read, "David therefore bought the oxen for 50 shekels of silver, 2 Sam. 24:24, and the whole place for 600 shekels of gold, 1 Chron. 21:25." The pastor continued, "'The threshing-floor,' *goren*, and 'the place,' *maqom*, are certainly not identical, except as the less is included in the greater; and as our explanation last week fairly and fully meets the case, without any attempt at shrewdness or special

pleading, I greatly prefer that." So thought the others; but still they felt that the skeptic had been well answered.

Said George Argent, "In the history of David that precedes this event is a seemingly formidable discrepancy to which, since our meeting, my attention has been called by a member of the Agnostic Club. It is connected with David's wonderful census-taking.

2 Sam. 24: 11-13, "*The word of the Lord came unto the prophet Gad, David's seer, saying, Go and say unto David, Thus saith the Lord, I offer thee three things: choose thee one of them, that I may do it unto thee. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies while they pursue thee? or shall there be three days' pestilence in the land? Now advise, and see what answer I shall return to him that sent me.*"

1 Chron. 21: 9-12, "*The Lord spake unto Gad, David's seer, saying, Go and tell David, saying, Thus saith the Lord, I offer thee three things; choose thee one of them, that I may do it unto thee. So Gad came to David, and said to him, Thus saith the Lord: Choose thee either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.*"

Said the pastor, "The variations in these two accounts would seem to indicate that Gad was not confined to the precise form of words in which his mission is narrated, but the versions are rather newspaper-reporter renderings, so to speak, of the substance of his message. The numbers are the same in both except in the matter of the famine, in the one case the time being *seven* years and in the other *three*; and therein the difficulty lies. The Hebraist, Kennicott, whose *Dissertations* were published in 1753, says: 'Can there be any doubt of a mistake here?' And Dr. Horton, Archbishop of Canterbury, adduces this apparent discrepancy as a reason why we should cease to believe in the full inspiration of the Scriptures."

"It seems to me," he continued, "that if a reasonable explanation which involves only a justifiable assumption can be given to solve a difficulty, that would be a preferable procedure to supinely letting the matter go and al-

low that a mistake has been made or that the problem is unsolvable."

"Surely, that commands my approval," said George; to which the others assented.

Said the pastor: "Seeing this difficulty, I have done what too many commentators and critics fail to do, *i.e.*, I have studied the context. Now, in 2 Sam. 21: 1, we read: 'There was a famine in the days of David three years year after year.' He inquired of the Lord the reason of this afflictive visitation, and was told that it was because of Saul's wanton slaughter of the Gibeonites (21: 1), but of which there is no previous mention. Amendment must be made. David negotiates with the Gibeonites, when months must have elapsed in carrying out, or executing, the expiation agreed upon (21: 3-9), and in performing the sepulchral events narrated (21: 12-14). The famine still continued, for it is written that it was 'After that God was intreated of the land' (21: 14). Here, at a fair estimate, is another year of famine, which makes *four* years."

He went on: "And right here come the census crime and pronouncements of alternative judgments therefor. The Chronicles account, from a prospective, a looking-forward point of view, bids David choose between three years' famine, or one of the other inflictions. The Samuel account, taking a view point in *medias res*, *i.e.*, where it looks back over the four years' famine already endured and also looks forward over the three years of possible famine yet to come, bids David to make choice, if he will, of three years more of famine in addition to the four already passed thus making, all told, *seven* years; which, I submit, vindicates the accuracy of both versions. The two accounts are, to be sure, variant, but according to this showing not discrepant."

Said George, "In the two accounts of what you call the 'census crime,' there is a difficulty that I would like to have solved":

2 Sam. 24: 1, "*The anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah.*"

1 Chron. 21: 1, "*And Satan stood up against Israel, and provoked David to number Israel.*"

"Apparently in the one case," said George "it was God, and in the other Satan, that incited to the census."

Said the pastor, "We can hardly think that God's anger would be kindled against David for doing what He Himself incited David to

I see Fred has his Bible open at the Samuel passage; perhaps he will find something in the margin that will help us."

"Yes," said Fred; "instead of 'he,' the pronominative of the verb 'moved,' the margin gives 'an adversary' as the subject, referring back to Sheba's revolt, 2 Samuel 20:1; and in the Chronicles text simply explains that the adversary was mischief-making Satan,—which easily solves the difficulty."

Then Miss Rysen said, "I have two passages on which I need help. The first is, Matt. 2:9,10, '*Then was fulfilled that which was spoken by Jeremy, the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed.*'" No such passage is found in Jeremiah, but the quotation seems to be from Zech. 11:13."

Said the pastor, "There are different ways of dealing with this difficulty. The first is, frankly to admit that Matthew made a mistake! Says Dean Alford, 'The citation is probably quoted from memory and inaccurately.' Says Prof. Briggs, *Biblical Study*, p. 191, 'It is now generally conceded that the evangelist made a mistake.' But this method, if summary, is not satisfactory."

"The second," he continued, "is to credit the alleged error to a transcriber, since the names Jeremiah and Zechariah, if written in the crude Hebrew, would have only a single letter of difference between them, and a scribe could easily mistake one letter for the other; or, if written in Greek, Jeremiah, instead of being written in full, might stand *Iriou* and Zechariah *Zriou*." And he added, "The Presbyterian General Assembly of 1893, at Washington, made this deliverance: 'That the Bible, as we now have it, in its various translations and versions, when freed from all errors and mistakes of translators, copyists and printers, is the very Word of God, and consequently without error' (Minutes, p. 169). This seems to me to show the sacred Scriptures a courtesy that, to say the least, is no more than becoming; besides, it is fair, safe and wise. Accordingly, this alleged error should be credited to a copyist rather than to Matthew, who certainly could have written Zechariah as easily as Jeremiah, and who, it may be assumed, knew quite as well as we, what he ought to say."

"A third method," said he, "is that of Lightfoot, one of the greatest Hebrew scholars in history. It was the custom of the Jews

to divide the Old Testament into three parts: the first, beginning with Genesis, was called the Law; the second, embracing the poetical books, was called the Psalms; the third was the Prophets, at the head of which stood Jeremiah, and consequently the writings of Zechariah and of the other prophets, being included in that division which began with Jeremiah, and all quotations from it, would go under that prophet's name. So Dr. Lightfoot, quoting Jewish authorities to sustain him, insists that the word Jeremiah is perfectly correct, as standing at the head of that division from which the evangelist quoted, and which gave its denomination to the rest."

"A fourth method is that of Daniel Whitby," said the pastor. "He quotes from Jerome, who was born about A. D. 340, to the effect that in his day there was extant an apocryphal book of Jeremiah, in which the words quoted by St. Matthew were exactly found. Traditional words of Enoch were quoted by Jude, vs. 14, 15, and through this apostle received the sanction of divine inspiration. So, claims Whitby, Matthew in like manner quoted the traditional words of Jeremiah."

Miss Rysen gave a look of relief, and the young men expressed themselves in terms of decided satisfaction.

"But," the pastor went on to say, "there is something still more satisfactory to me. You will observe that the passage in Matthew is *not* a quotation from Zechariah, as is alleged, but is no more than an allusion to, or adaptation of it, such as is common to speakers and writers, even to inspired prophets. Compare Isa. 2:1-4 with Micah 4:1-5, and Isa. 62:11 with Zech. 9:9, for examples. [These were read.] There was a saying among the Jews anciently that 'the spirit of Jeremiah rested on Zechariah'; and it appears, from Zech. 7:12, that he was familiar with 'the words which the Lord of hosts hath sent in His Spirit by the former prophets.' I think you will see, as I read them, that Jer. 18:1-4, and 19:1-3, are the original and fundamental passages about the potter, which Zechariah apparently adopts and adapts to suit his own purpose. Lange adds Jer. 32:6-8, 14. The passage to which Matthew alludes in Zechariah is, then, a reproduction of what Jeremiah had previously spoken. Farrar, in his *Life of Christ*, chap. LIX, says, 'St. Matthew, ever alive to Old Testament analogies, connects this circumstance with passages (apparently) of Jeremiah (xviii, 1, 2; xxxii, 6-12), and Zechariah (xi, 12, 13)'; but Lange says 'the allusion here to Zech. 11:13, is very slight.'

So, then, it is clear that Matthew was entirely correct in naming the earlier prophet rather than the later one, Jeremiah rather than Zechariah. He therefore made no 'mistake,' but has told the truth."

If the young people were satisfied before, they were delighted now.

Said George Argent: "This brings to mind a difficulty I have had in connection with Matthew's quotation, chapter ii, verse 15, 'Out of Egypt have I called my Son,' from Hosea xi: 1. In Hosea the reference is plainly to 'Israel,' the Jewish people; and now to make it refer to Christ's return from Egypt involves a subtle principle of application that I do not understand."

Said the pastor: "If you will turn to Gibson's *The Mosaic Era*, chapter i, 'Israel in Egypt,' you will find the difficulty finely met (pp. 7-9). His idea is, that God's promise of a 'son' to Abraham covers in its fulfillment, three eras: the patriarchal, national, and gospel. In the patriarchal era, in the first generation Isaac was the son of promise to the exclusion of Ishmael; in the second generation, Jacob to the exclusion of Esau; in the third generation Joseph had 'the birthright' (1 Chron. 5: 1, 2). A change of dispensation brings in the next, or national era, when the 'son' is no longer an individual, but the nation as a whole: 'Israel is my son, even my firstborn' (Ex. 4: 22); also 'When Israel was a child, then I loved him, and called my son out of Egypt' (Hos. 11: 1). Thus you see that Israel was the fourth 'son' in the succession, and his history covers the whole period of the national era. Now when another change of dispensation brings in the gospel era, or perhaps I would better say, when the coming of the gospel era brings in a change of dispensation, where can you find the 'son of promise' except in 'Jesus Christ, the son of David, the son of Abraham' (Matt. 1: 1)? So, as Dr. Gibson well says, this passage, 'Out of Egypt have I called my son,' which manifestly refers to the nation of Israel, has, as used by Matthew, been often cited as a misapplication of prophecy; and some commentators have tried to defend it on the ground of its being a mere accommodation; whereas it is most natural, most appropriate, and most striking when we only keep in mind the link of connection between the son of the earlier and the son of the later era, and the closely typical relation between them."

Said George meditatively: "I see, I s-e-e." Then brightening up, he added: "Why won't this method of application, or interpretation,

relieve the difficulty in regard to the 'Servant of Jehovah' of whom Isaiah speaks?"

Said the pastor: "That is just what Dr. Gibson goes on to do. After his disposition of Matt. 2: 15 and Hos. 11: 1, which I have shown you, he adds: 'Or take those passages where the Servant of Jehovah is spoken of in Isaiah; and how erroneous it is at once seen to be, to conclude that because some of these passages seem to refer to the nation of Israel, therefore they do not refer to the Holy One of Israel, of whom the holy nation was an imperfect type.'"

Said George warmly: "This is refreshing and satisfying." And he added: "Please excuse this interruption of mine: Miss Ryse has still another passage to present." But the evening was so far spent, the consideration of it was deferred until the next meeting.

* * *

True Culture

If Jesus were in the world today, is it not probable that to reach scientists He would become a Scientist, and show them His Father's creative skill? That to artists and poets He would tell that God was the great Artist, back of all beauty? Do you not think that He would be found in the college, and speaking with admiration about wisdom and knowledge? Only, at last, to say, and nowhere is the room dedicated not to the study of stones and stars and sheaves, but where you teach the science of right living and the art of being in harmony with God? Do you not think that He would go to the medical school and praise men for antiseptic surgery and the new discoveries in dulling pain, and would He not then ask to be shown the room where the surgeons amputated vices, and delivered from soul poisoning those in whose heart was the virus of hate and envy and avarice and hypocrisy. Everything that is wonderful was in Jesus' sermons—doctrines, ethics, parable pictures, common life, children, birds, flower sages. His intellect miniaturized the world. His genius was an ocean in which all the stars of heaven were mirrored. Oh, all ye young hearts, has life lost its charm, and the dew been burned from the grass, and books become dry as dust? Reopen the pages of the biography of Jesus. You will want this book under your pillow when you die—why not keep it in your hand while you are living. Do not let the little tallow candle eclipse the torch and the stars.—*Newell Dwight Hill*
D.D.

Comfort for a Troubled Mother

By Professor Leander S. Keyser, D.D., Springfield, Ohio

OUR readers will remember that *The Christian Work*, of New York, is a decidedly liberalistic paper, although disposed to be fair in sometimes publishing articles on the orthodox side. They will also recall that Dr. Parkes Cadman trains with the liberals, is better poised and more conservative than some of his confreres. In the aforesaid journal he conducts a department under the title, "Dr. Cadman Answers." A recent issue contains his reply to a troubled mother who writes in a question to the paper. We shall give the question and the answer as they are printed in the said journal.

Here is the question:

"A mother asks for her 11-year-old boy the question he has asked her: 'Is the Bible true?' He has read of the origin of man and his relations to the ape. How can we come from an ape and still have the Adam and Eve story? Can you help me and many other mothers by answering the question?"

To this Dr. Cadman replied:

"That is a splendid question, and coming from a mother should be treated with all the reverence which the dignity of her great authority demands. I should tell my children that the poem of Genesis was not a literal fact; strictly a poem, and that the writer of that great poem of creation used his imagination in poetic terms to express one simple and majestic fact, which is this: That God made the heavens and the earth and all that in them, and that He is the pre-existent and superior cause. And I should also tell them that the poem was not meant to teach them anything scientifically about man's final origin; that God reserved some things for a later day and left the advancing mind of man to discover for himself."

This answer is characteristic of Modernism. Lame and feeble an answer as it is, it is the best the Modernist can do. Would it satisfy a mother and her questioning 11-year-old son? Not if they think logically. If the boy knows enough to ask the question attributed to him, he knows enough to ask other questions after his mother has given him Dr. Cadman's reply. It is easy to imagine him asking such questions as these:

"But, mother, if God inspired men to write the Bible, why did He begin with a *poem* instead of a true *history*? Why did He let the

writer give a wrong account of the beginning of things? If He did not mean to tell the exact truth, why did He say anything at all about how man got his start in the world? If He only wanted to teach that God made everything, why did He not say just that much and stop, instead of adding a lot of untrue things to the story? Besides, was it a good idea for God to begin the Bible with a poem? Wouldn't it have been much better to begin it with a true account?"

"Again, if the first few chapters of the Bible are a poem, may not the rest of the Bible be a poem too? And if we cannot believe the opening chapters, how can we believe what the Bible says afterward? If we cannot believe the whole Bible, who is smart enough to tell us just which parts we must believe? Do you feel able to do that, mother? If not, please ask Dr. Cadman to write to you and point out just which parts of the Bible are 'stories' and 'poems' and which are true statements, so that we children may know what we should believe in order to be real and good Christians?"

"But, mother, is it *true* that we have come up from animals like the apes? Has that been proven? Are those scientists *sure* that we are the cousins of the apes and monkeys? Do apes and monkeys ever grow into men and women now? If not, why not? If they ever did, why have they, or their fathers and mothers, stopped growing like us folks? What! do you say that the scientists have not *proved* that man grew up from the animals? They haven't? Well, then, why must we give up what the Bible says about Adam and Eve? I would rather believe that God made man good at the start, as the Bible teaches, than that He made him grow up from those ugly animals of the jungles."

We are not quite sure that a boy of eleven could ask precisely the foregoing questions, but he certainly will ask them a few years later. Imagine the boys and girls of the upper grades and the high schools getting together in a conference to discuss these matters. Some one says: "Our ancestors were evolved from the same animals as were the monkeys, apes and baboons long, long ago." "But," exclaims another, "the Bible teaches that God created the first man directly in His own image and placed him in a garden, and spoke to him, and treated him as if he were a human being who

could understand what He said!" To which the first youngster replies, with a superior air: "Oh! that Bible story is only a poem; it is not to be believed as it says. Dr. Cadman says so in this religious paper. See?" "Well, then, what can we believe in the Bible, if we can't believe the very first things it says?" the second boy persists in asking. "Oh—oh—I don't know; but I'll write to Dr. Cadman and ask him." Just then the bell rings for "books."

Candor compels us to say that Dr. Cadman's answer is one of the most insidiously dangerous that could be given. First, if the writer of Genesis 1 and 2 had so great a mind that he could tell the "simple and majestic fact" that God created all things and is "the pre-existent and superior cause," it is not likely that he would have palmed off an imaginative piece of poetic fiction on the world. It is also probable that he would have known enough to tell how the first man came into being, and the first woman, too. For the doctrine of a pre-existent and creating God is a conception that the uninspired mind has never been able to discover and compass. It is the most majestic thought in all theology and philosophy. Many would-be wise men even today are not able to comprehend it. How did the writer of Genesis 1 come by so great conception? If you say that God revealed it to him, we reply: If God revealed that much to him, He would not have permitted him immediately to ramble off into poetic fiction and fancy, filled with crude mistakes about the origin of man. This modernistic mania for turning history into poetry and allegory is a reflection on the honesty of the God of the Bible and the writers of the Bible.

Observe again; Dr. Cadman says—asserts in characteristic modernistic fashion—that "the poem was not meant to teach them anything scientifically about man's final origin; that God reserved some things for a later day," etc.

But how does Dr. Cadman *know* what the writer of Genesis "meant to teach"? The only possible way to determine what he *meant* to teach is to note what he *did* teach. That is the way to determine the purpose of every writer. What does Dr. Cadman mean to teach in his answer to the troubled mother? Just precisely what he does teach. He also adds that "God reserved some things" to be learned later. This implies that God gave to the Genetical writer the inspiration to say what he did. Then God revealed to the writer in some

way that He had created the universe. At that, then, did God leave him to drift off in a poetical and fanciful cosmogony in which there is little truth? That certainly would be a strange conception of divine inspiration.

Once more we desire to emphasize the truth—that poetry and fiction are not good ways to establish a real and historical religion. They are childish ways of teaching, not the best ways for adult and matured minds. Moreover, if the Bible does not give the correct account of the origin of the human family, God was remiss in not telling the world the truth about that fundamental doctrine. For if God gave to mankind a true redemptive religion through the incarnation of His Son, He would also, it is reasonable to presume, reveal the truth about the origin of the universe, of man, and of sin. If these great primal truths are wrapped in obscurity, there is obscurity all along the line.

Some one may ask, "How would *you* answer the troubled mother's question?" In this way, and without hesitation:

1. If the Bible is God's book, it must be an *honest* book; therefore it would tell the honest truth in its opening chapters as well as elsewhere. It is not rational to think that God would recite poetical fictions that would camouflage the truth and deceive multitudes of honest people as to the problem of origin.

2. Since the Bible is God's book, it is reasonable to believe that He knew precisely how the human race originated, and would inspire his amanuensis to tell the precise truth about it as far as He saw fit to reveal it.

3. The Bible has made good in all the ages and thus has proved itself a divine book, just as it claims to be. Millions of people have been converted through the Bible, and led from bad lives to good and pure lives; from doubt to faith and assurance. It has indeed, saved multitudes of people from sin. Has the theory of man's evolution from a brute pedigree ever saved anybody from sin? Where are its witnesses to that effect? Such a book as the Bible must, therefore, have come from God, and must tell the truth.

4. If God created man in His own image and fashioned his body as the Bible teaches, it must needs be that God cares for him as much as He looks upon him as most valuable. Rationally from the start, man would be God's child, and therefore the object of His care and love. From this truth it follows rationally that when man fell into sin, God would come to his rescue—a heavenly truth that is revealed

throughout both the Old and New Testaments.

5. Man's close kinship to the apes, and his evolution from the same brutal stock as they, is never been proved by science. In nature we see apes reproducing only apes; human beings reproducing only human beings; everything, indeed, reproducing "after its kind," just as the Bible teaches. We do not see human beings mating with animals; and this agrees precisely with the Bible's teaching when it says that the first man, Adam, could not find a suitable helpmeet among all the animals that passed before him, and therefore God formed a woman by a special act, so that she might be of the same class as himself, and thus a proper and congenial companion. Thus the facts of life and human experience agree with the teaching of the old Book.

6. Since man's descent from animals has not been proved by science, you do not need to give up the old Bible. You can believe it, and try it out, and in this way you will experience that it is a divine Book. Then you will have the same kind of experience that Paul had when he said, "All Scripture is from God" (3 Tim. 2: 16); and the same as Peter said when he said, "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1: 21). Here both these great and inspired apostles were speaking expressly of the Old Testament, which includes Genesis 1 and 2.

7. Our Lord Jesus Christ Himself referred to the narrative in Genesis concerning the creation of man and woman. He said (Matt. 19: 4, 5) to the fault-finding Pharisees: "Have ye not read that He who made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and cleave to his wife, and they twain shall be one flesh?" Now, turn to your Bible and read Gen. 1: 27 and 2: 24, and see that our Lord quoted from those passages. It is very likely that the Son of God, who "was in the beginning, and was with God, and was God" and "by whom all things were made" (John 1: 1, 2), had direct knowledge of the precise method by which God brought the first individual of the human family into existence. Thus, my son, you need not give up the literal teaching of the Bible for the mere guesses of human wisdom, which so often has been found to be "foolishness with God."

We hold that this reply will be much more pertinent to the needs of Christian parents in the religious training of their children than

to treat the Bible as if it were largely made up of poetical flights of human "imagination." We are willing to make the adventure to teach children and young people according to this rule. Nor will it make them infidels or semi-infidels, but true evangelical believers.

* * *

As the Man Is, So Is His Strength

As the man is in the definiteness of his life-purpose, so is his strength. We live to purpose when we live for a purpose. "This one thing I do," is the motto of the men and women who live the best lives, and who do the most work and the most of it. "Purpose," one says, "directs energy and makes energy."

When the archer sees the target, he stretches the bow. Vision in the eye means tension in the arm. The picture that glows on the canvas has first been a glowing fact in the heart of the artist. Beauty is prior to the brush. Purpose, ideal, vision—these are always and everywhere the condition of strength and the measure of power.

As the man is in the thoroughness of his equipment, so is his strength. There is peril in the passion for immediacy, in sensitiveness to the interest of the passing hour, in the very eagerness to do. Preparation for life-work is essential, and the years spent in that preparation are among the most important and resultful years of the whole life.

In counselling the Greek generals with reference to the war upon which they were to enter, Nestor said, "The secret of victory is getting a good ready." John Milton spent thirty-four years in getting ready to write the poem which the world will never let die. Equipment is a determining factor in life.

As the man is in the integrity of his character, so is his strength. Being is everything. It conditions happiness; it determines and measures service. A man's happiness depends upon what he is in himself. A man's service to others is conditioned upon what he is in himself. Being is basal to doing. As the speed of the electric car is determined by the energy stored in the powerhouse, as the power of the piston-rod is determined by the push of accumulated steam, so personal power is determined and measured by character. This is supreme power, a character filled with the divine presence and radiant with a divine holiness.—*J. F. Carson, D.D., LL.D.*

What the Resurrection of Christ Establishes

By J. W. Countermine, D.D., Honolulu, Hawaii



F Christ be not risen, then what? Christianity has lost a cardinal fact, and man has lost his only way to God. But in this article, I do not wish to discuss the fact, but rather the results of the fact. What does the bodily resurrection of Christ mean to us? Does it matter much whether we accept it, or reject it? Here I fear too many are committing the sin of indifference. This single fact, attested by Christ's empty tomb, is the guarantee deed to all spiritual possessions. Every vital doctrine of Christianity rests upon this truth. "If Christ hath not been raised, your faith is vain; ye are yet in your sins." The bodily resurrection of Christ establishes these four ideas which are fundamental to Christian faith:

1. *The supernatural.* Much of the trend of thought today seems to be distinctly unfriendly to any suggestion of the supernatural. The scientific spirit prefers to challenge everything that has any element of the supernatural in it. Supernatural is a word the "modernist" does not like. But the Bible is a supernatural book of the supernatural. The resurrection of Christ certainly destroys the claim of the rationalist that there can be no supernatural intervention in a world of natural law, because it upsets the certainty of the order of things. However, who is the author of natural law? There is no use to pare down the supernatural in Christianity to meet the needs of skepticism, unless we are prepared to go the whole length and give up the resurrection. If the objections to the supernatural are valid at all, then Christ is not risen from the dead, and we must face the consequence. But the objections do not stand. If Christ is risen from the dead, then we must cease all talk about the impossibility of miracles, and accept a supernatural revelation of God's plan to accomplish our redemption. The door to the empty tomb is large enough to admit all who wish to see where they laid Him. Every gospel miracle can come out through this doorway.

2. *The deity of Jesus.* At least three times Jesus foretold of his death and resurrection. The Jews asked for a sign, and Jesus answered "There shall no sign be given, but the sign of Jonah the prophet; for as Jonah was three days and three nights in the belly of

the sea-monster; so shall the Son of man be three days and three nights in the heart of the earth." After cleansing the temple of the avaricious Israelites, they asked for some explanation, and Jesus replied, "Destroy this temple, and in three days I will raise it up." What did he mean when he said, "I am the resurrection and the life"? Remember Jesus claimed to be the Son of God and it was to be attested by his resurrection on the third day. He demanded full confidence, supreme love, and absolute obedience. "Believe in God, believe also in me." "He that hath seen me hath seen the Father." Consider the resurrection as bearing upon these tremendous claims. If he rose not, he was deceived and has no right to claim my faith, love and obedience. If the body of Christ is lying in some forgotten grave, and if all this story of the empty tomb is a mistake, then there is nothing in his death that has any bearing upon my sin. His death to me is no more than that of countless others. But accept the testimony of ear and heaven, "He is not here; for he is risen even as he said." The deity of Jesus, the incarnation of God, and all that springs therefrom, rest upon the bodily resurrection of Jesus the Saviour of men.

3. *The Permanency of Christian Doctrine.* On the mission field among those who have been followers of heathen religions, we are constantly beset with the query of some new doctrine. The idea of a new theology appeals to the new converts who have not learned the unchanging character of the Christian religion. When the disciples were commissioned to go unto all nations with the gospel, they were to present the same identical message everywhere they went, "Teaching them to observe all things whatsoever I commanded you." There was only one, "Christ and the resurrection." It was not intended that there should be one Christian religion for the first century, and another for the twentieth century. We have no right to depart from "the faith which was once for all delivered unto the saints." The sin for which Christ died has always had the same need. There can be no new theology for the Christian church. There is no amendment to the constitution of Christianity. The sinner of this day can be reconciled to God in no other way than through "Christ and the resurrection." God

given us but one remedy for sin. "The blood of Jesus his Son cleanseth us from all unrighteousness." Let me give you the first part of the promise, 1 John 1:7, "If we walk in the light as he is in the light, we have fellowship with another." Is it not when we have our faces turned toward the open sepulcher that we walk in the light? When we turn our backs toward it we walk in the shadow that quickens as we recede. Facts do not change. *Immortality.* The most positive proof of individual life and personality beyond the grave is found in the bodily resurrection of Christ and his ten appearances before his ascension. It teaches us that we may pass through the experience of dissolution of soul and body and become unaltered in the substance of our being. We need not doubt that we shall live again because Christ was dead

and is alive forevermore. He put Death to death and tunneled the mystery of the grave.

The risen body of Christ certifies to us the literal and glorious resurrection that awaits us. It certifies to us the reality of heaven and the place our Lord has gone to prepare for us. We rob ourselves greatly when we try to reduce heaven to a mere state of spiritual existence; we need the cheer of expectation of the many mansions and the city that hath foundations. We need the comfort that great fact of bodily resurrection brings in the assurance of future fellowship with departed loved ones when we gather about the Lord. As we know him, so shall we know them. As we rejoice in him, so shall we rejoice with them. "Thanks be to God which giveth us the victory through our Lord Jesus Christ." Shall we not take Christ at his word: "Because I live, ye shall live also"?

Filled With the Spirit

By Lawrence Keister, D.D., Scottdale, Pennsylvania

PAUL assumes that Christian people can be filled with the Spirit, that this is a matter of their own choice and that they ought to be filled with the Spirit and not with something else. He assumes that they are filled with something and warns them not to be filled with wine. Christians are not convivial and worldly, but Christ-like in purpose and practice and ever more and more Christian. Paul speaks to the Church as a whole in 1 Th. 5:18, the rank and file as well as the leaders. He tells them to "walk in love" and "as children of light," and also "carefully, not as unwise but as wise." He speaks to the most advanced and the most immature. Be filled with the Spirit. It is the duty, the privilege, of every Christian. No blocs and parties come in for special favors in the kingdom of God, but all alike are called upon to act under the direction of one Agent.

John the Baptist was an exceptional man, chosen for an exceptional work. He was filled with the Spirit from his birth, for he was to belong to the new dispensation. Of those born of women no greater one had arisen and yet Jesus declared that he that is least in the Kingdom of God is greater than John, greater because he is historically in advance of him, because he is related to Christ as his personal Savior, and because he has the Holy Spirit according to promise with a wonderful

opportunity before him. From the time of their spiritual birth Christians should be filled with the Spirit and act under his direction.

How very modest we become, how fearful of fanaticism, how reluctant to be filled with the Spirit! How careful we are because some who have professed to be Spirit-filled were not. They dishonored their profession. But can a man really know? He knows when he is filled with something else and why can he not know when he is filled with the Spirit? He can and he does know. He can tell without haste or hesitancy. He knows whether he makes room for the Spirit, whether he welcomes him, whether he defers to him. God knows and he knows if he prays to God. It is recorded in his mind. It is not a thing that is done in a corner, not even in the subconscious mind, but in the conscious life of the Christian.

Any one who may be in doubt need only ask God and wait for his answer. He will not remain in suspense. He will soon know on the testimony of two, the Spirit of God bearing witness with the spirit of man. He will get his spiritual reckoning and find out his true state. He will know whether he has claimed his supreme privilege in life or whether he has left it unclaimed.

According to the scripture men can be filled with the Spirit and remain filled. This is an essential article of our Christian faith.

The Spirit renders our religion real to us and as we have his presence we are confident and courageous. We must be filled with something, ambition to do great things, to stand high as successful leaders, to write our names in history where they will never be forgotten. We may be filled with good intentions which pass away perhaps never to return, but the Spirit comes to abide forever. His ideals and intentions are not exhausted. They belong with the abiding things in life, faith, hope and love.

Christians who are filled with the Spirit are emptied of all that prevents his presence. A hindrance, however little, may offer obstruction because it is out of harmony and out of place. With nothing in us to hinder the coming of the Spirit, we can receive him, we can welcome him, we can appreciate his presence. You open your eyes and they are filled with light and so you open your soul and it is filled with God. You have capacity to receive him and he has a desire to dwell with you.

It is not unreasonable to believe that the Christian who is filled with the Spirit knows it. He knows the fact, the way it came about and how it continues to be true. He is careful not to offend the Spirit. He regards the Spirit as he would any friend. Friends know each other, respect each other, trust each other and cooperate with each other. The best Friend we know is the Friend we should know best.

Any man knows the good spirit as distinguished from the evil spirit. Any Christian knows when others are filled with the Holy Spirit. Pentecost needs no other proof. The fruits of the Spirit are visible and knowable, love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. Men can see these characteristics when they are present and they can know it when they are absent from the character and life of professing Christians.

The unity of the Spirit which ought to grace every gathering of believers is something no other assembly can offer or imitate. The proof of our religion is borne in its own bosom. Why look to the past or point to the future when the most impressive evidence of its reality appears wherever our religion really exists? By this shall all men know that ye are my disciples if ye have love one toward another. This is the mark that distinguishes the individual Christian and the Church as a whole.

Paul exhorts Christians to be filled with

the Spirit because it means maturity. It means music within. It means harmony and happiness, the singing of psalms and hymns and spiritual songs, the making of melody in the heart unto the Lord. It means joining the Church triumphant before they leave the Church militant. No jazz is required to stir their emotions. They have their own music and inspiration. They enjoy spiritual life and they allow their happiness to have expression. They sing with the Spirit and with the understanding also because they are inspired by the One who gave us the Psalter.

The Spirit who inspired men to write the scriptures inspires men to interpret the written Word. He alone can guide them into truth, he alone can maintain orthodoxy against heresy, he alone can make Christian conquerors. Spirit-filled Christians are narrow minded as some have supposed, but liberal as they are loyal. They are not bound to the letter of the law, but welcome the truth without mental reserve. They are teachable. They can be corrected. They recognize their own wrongs. They honor the Spirit who being filled to the exclusion of all else also so become his representatives who consciously or unconsciously attest his presence and power.

* * *

Better Than a Good Memo

Successful insincerity calls for an amazing good memory. If we were insincere in something that we said yesterday, the danger is that we may say something to-day that contradicts and exposes yesterday's remarks. A business man who was telling of the satisfactory settlement of a lawsuit said, in describing how some of his transactions had been investigated, "I never have to remember what I say." That is a pretty safe principle for everyday dealings with each other. To tell the simple truth, in complete sincerity, under all circumstances, entirely relieves us of the necessity of using a watchful and alert memory in order to make our statements hang together. Our Lord, who is the absolute Truth is "the same yesterday, to-day, and forever" and he would have us abide in the unchanging truthfulness of his own life.—*S. S. Times*.

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The word *Christian* may be for us the symbol of a supremely unselfish service, or it may be the symbol of a hollow and pretentious sham. If it is not the former it is in danger of being the latter.

THE SANCTUARY

The Bequest of Peace

By the late John H. Jowett, D.D., London, England

My peace I give unto you." John 14:27.

WE have acquired a rather perverted conception of peace. Our common applications of the word are suggestive of the perversion. We go out into the country lanes when the winds are asleep, when the birds are silent, when the leaves are still, when the people are reclining in the meadows, and the solitude of the scene prompts us to exclaim, "How peaceful!"

We climb the mountain slope. We see the spring, tempestuous torrent as it plunges wildly down the rocky gorge. We wander into the silences of the heights, into deep, hidden recesses, where the mountain tarn makes its lonely home. The stillness remains unbroken, save by the occasional scream of a startled bird, or the bleating of a straying sheep, or a bark from a distant homestead. "How peaceful!"

We walk through the streets of a great city in the early hours of a Sabbath morn. The business houses are closed. No hurrying messengers make the air palpitate with their haste. The perspiring traffic is at rest. The crowd is silent. The echoing step of the policeman is the interpreter of the intensity of the silence. "How peaceful!"

We go into the chamber of death. We see the stilled form, the unchanging features, the absence of all movement, of all struggle, even the absence of a breathing or a sigh, and we whisper to one another, "How peaceful!" And so peace becomes associated with the unstirring, the quietness of sleep, the silence of stagnancy, the stillness of death.

Now, when we turn to the Scriptures, quite another conception of peace prevails. There is nothing significant of the motionless and the stagnant. Its characteristics are not those of a death-chamber or the depopulated city. The life of peace is not slept out by the stillness-haunted tarn, or the windless meadows. In the Scriptures peace is associated with movement, and with movement abounding! Then had thy peace been like a river!" The picture stands out in vivid contrast to the modern symbols. "Peace like a river!" not like a

tarn or a death chamber, or a still and breathless morn, but "like a river!"

Just look into the wealthy figure. The life where peace prevails shall be like a river. Then life shall not be fragmentary, broken up into many, and sometimes hostile, sections. A river is not a thing of varied and incongruous parts; it is a liquid and consistent whole. Life like a river—not divided against itself; it shall be all of a kind, entire, congruous and consistent. The life where peace prevails shall be "like a river." Then life shall be progressive, moving on to greater fulness, possessing larger carrying powers, marked by more spacious sympathies, more comprehensive breadth. The life where peace prevails shall be "like a river." Then life shall be musical, not still and quiet as the grave, but breaking into song, lisping thankfulness in its infancy, and with the diapason of its prime moving to the sound of great and triumphant oratorios of praise. Peace like a river—consistent, progressive and musical.

Can we get the common denominator of these three descriptive terms? I think we can. The common or primary element is to be found in the element of harmony. Harmony is the determiner of consistency, the king of progress, the secret of music. Let us then drop the Scripture figure, and attempt a definition which the figure seems to enshrine. Peace is essentially concord. Peace is not quietness. It is the noisily incongruous subdued into harmonious partnership. It is not stillness. It is the hostile and the sectional leashed into harmonious movement.

Now, the Bible has two charges to make against common human life. It first of all proclaims that life is fundamentally discordant. An appalling wrench has occurred. A violent severance has been made. The unredeemed man is out of harmony with God. An amazing discord prevails. He is not in tune with the Infinite. The statement is not made as the expression of a mere theological doctrine. It is not a dogmatic statement, thrown, for purposes of discussion, into the arena of party controversy. It is not a harmless proposition;

it is a searching accusation. I am not asked to discuss it; I am asked to answer it as a personal charge.

Am I in tune with the Infinite? Am I in concord with the Divine? The charge is this—that alienation has occurred. "Your sins have separated between you and your God," cries the old prophet! You are out of touch with God! The word of the prophet is abundantly confirmed throughout the entire Book. You may recall one or more of the many figures under which the relationship is expressed. It is expressed under the analogy of husband and wife! and sin has created an appalling divorce. It is expressed under the similitude of the head and the members; and sin has produced rebellion among the members, a kind of spiritual St. Vitus' dance, the limb moving on its own initiative beyond the controlling sovereignty of the head. It is expressed under the symbol of the vine and the branches; and sin has created a rotting and impoverishing disruption. Under all these figures, the Bible expresses itself concerning the unregenerate man. A gracious relationship has been broken. A purposed harmony has been destroyed. Life is disjointed in the secret place. There is no peace. Life is fundamentally discordant.

Now, following upon this primary charge, the Bible makes another statement, again keeping close to the experience of the common man. It affirms that because of this mortal and mortifying discordance, the movements of life are attended with painful friction. Is this merely theoretical and academic, or is it severely practical and experimental? The statement is this—that discordance in the life creates painful friction in the exercise. What is our personal answer to the charge? We are familiar with the fact that in the physical life the exercise of a limb is fraught with agonizing pain when the limb is out of joint. Bone grinds upon bone—the bones which were purposed to move in smoothest and friendliest sympathy.

It is not otherwise in the realms of the spirit. When the soul is out of union with God, when there is discordance in the most intimate places in the life, then all moral and spiritual exercises become a painful and exhausting strain. Why, we have commandeered this very word "grind" to express hard, dry, juiceless drudgery. The word is not out of place in the higher reaches of the spirit. When there is discordance, disjointure in the soul, the claims of the higher life are a wearying and painful grind. "Thou hast been weary of

me!" Duty is a grind! The exercises of vanship are a grind! Movement is reluctant. Prayer is sluggish. Generosity goes with cheerlessness. The soul is in discord, and duty is a hardship.

Well, now, these are the collateral statements made by the Word of God. Unregenerate life is a discord and a friction. The restoration of peace means the annihilation of both. It means the end of the discord and the cessation of the friction. The alienation between man and God is abolished, and the separated bride and bridegroom are remarried in a strong and gracious wedlock. Now, mark this: the first to make the move toward union is the wronged husband. It was not aspiration, but God's love, that began the eternal redemption. I say it with all reverence—the wronged and insulted God made the first move! That is the order of our redemption. Paul proclaims the order a score of times in the benediction he invokes upon fellow Christians. "Grace, mercy, peace be unto you." Grace is the primary fountain. The origin of man's peace is to be found in the divine grace.

But now how inefficient is the divine grace without the cooperating willingness of man! How inefficient is the enveloping atmosphere if we keep our doors and windows closed! Some of you may have read Frank Bullock's masterly book on his cruise in a whaler. You remember the chapter in which he describes the sleeping-berths as being loathsome dens of stenchfulness and corruption. There the whaler floats in the faraway southern seas, a little home of pestilence and stench, and in immeasurable leagues of pure, fine, warm air press upon her and envelop her, seeking to gain an entrance into her foul and noisy hull. But a hull can shut out the air of the southern seas!

And here is the enveloping grace of God pressing about man, seeking an entrance into the unclean dungeons of his spirit. But how ineffective and impotent it all is if we do not open our mind and remove the barrier interposed by will! "Behold, I stand at the door and knock!" "How often would I, O Master, 'but ye would not.'" But when the mind is opened, and the barrier of will is removed; when human willingness operates with divine grace, then the clean atmosphere enters the foul dungeons, and in the mixing of the two atmospheres it is the unclean one that is destroyed. When you get a man willing to cooperate with divine grace, the fundamental discordance of the

abolished, peace is established, and the soul partaker with God in most intimate wedlock.

With the abolition of discordance, friction comes to an end. The "grind" goes out of religion, out of the exercises of worship, out of the discharge of duty. The "yoke" becomes "easy," the burden becomes "light." The "statutes" become "songs." The "oil of

joy" gets into the life, and the limbs of the spirit move with exquisite smoothness.

No longer a grind, I say! Rather shall we sing with the psalmist, "I delight to do thy will." No longer shall we feel the rasping of restraint, but with the psalmist again we shall sing, "Oh how I love thy Law!" Life in tune with the Infinite, and the will of the Infinite comes as a sweet accord.

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

THE MEDIATORIAL MISSION OF JESUS—The former treatise have I made, O Theophilus, of all that Jesus began to do and teach—Acts 1:1.

Luke's Gospel narrates what Jesus began to do in His visible ministry. Luke's Book of Acts continues Christ's mediatorial mission after He became invisible. Greater works than physical miracles are portrayed in the deeds of the Apostles after Pentecost. Our Lord, as He promised, sent down the power of the Holy Spirit upon His followers. Christ's personal mission was to prepare the way for the final triumph of His kingdom which the church is to achieve by Divine influence. The Gospels may be called the bud, the Book of Acts the blossom and fruit of the tree of the cross.

The giving of Jesus' body and life on Calvary was preliminary to the outpouring of the Holy Spirit at Pentecost. The water baptism of repentance must be followed by the cleansing baptism of fire and power for the ennoblement of purity in the hearts of men. God's perfect love cast out every fear, making the Apostles perfect leaders, and the witness of the spirit assured the disciples of final victory as they started for their world-wide journey. The spiritual atmosphere they breathed was life to the soul; their conversation was from heaven. They could die like Stephen and Paul, with glory shining upon their faces as they ascended to their Lord.

When Thou saidst, "Seek ye My face," my heart said unto Thee, "Thy face, Lord, will I seek."—Psalm 27: 8.

When the light of Christ's face flashes new life upon the soul, the pardoned-cleansed heart is transfigured into new desires, joys, purposes and hopes. The felicities of Christ delight

the whole manhood. The divine Voice whispers, Beside Me there is no Saviour; I have called thee by My Name, thou art Mine. Love now reigns on the throne of the soul; joy is unconfined. In Jesus' face is infinite strength, compassion and tenderness. Love beams from His eyes, grace is poured from His lips; every soul who seeks, shall find, who looks and believes, shall live, for all the glory of His face is yours, and you can tell the story, saved by the grace of His face.

Christ's face is a blessing of benediction that will illuminate your soul forever more, growing brighter and brighter through all coming millenniums. Therefore, we may well pray that the Lord will lift up His countenance upon us and give us peace. We may surrender all to His smile, so that all His riches will be ours.

Our Lord's face is His being, His character, His personality, His fellowship. When we behold Him by faith and prayer, we know that we have seen the Lord, like Moses, Isaiah, Paul and John; that we have found the infinite Friend, in Whom we may always trust. We are saved to live for Him and should let our light shine before men, that they, seeing our good works, may glorify our Father which is in heaven. As Charles Kingsley said, "If you wish your neighbors to see what God is like, let them see what He can make you like."

Show me thy face—
One transient gleam
Of loveliness divine
And I shall never think or dream
Of other love save thine.

Show me thy face—
The heaviest cross
Will then seem light to bear;
There will be gain in every loss,
And peace with every care."

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

This year April is the month that bespeaks the higher life. If our old self is crucified with Christ then the new life rises with Him, for the present time as well as for the eternity before us. "If ye are risen with Christ seek those things that are above."

The Thirst of the Spirit

John 7: 37-52

Man thirsts in every part of his complex being. The body thirsts for water; the mind for knowledge; the heart for love; manhood for opportunities of valor and strength; womanhood for conquest; the æsthetic nature for the beautiful; the moral nature for righteousness; and the spirit of man for the unseen, for God. To meet this thirst Jesus said, "If any man thirst, let him come unto me and drink."

Thirst is an index of capacity. The animal thirsts for water and grass. Man's thirst reaches out to a hundred realms. Some complain of thirst, of unrest, which is a vital part of our nature and inalienable. This points out our greatness and marks the lines of possibilities. It is God's challenge to us, an imperial challenge.

Nature and the Bible establish the fact that the Creator has made provision for every normal thirst of man. To do otherwise would be malevolent, torturing the children of His creation. There is water for the thirst of the body, knowledge for the mind, love for the heart, opportunity of valor for the heroic spirit, even in peacetime. There are eternal realities to satisfy the thirst of man for the unseen, the spiritual. God Himself is the answer to man's universal thirst.

Man may drink of pleasure and fame to the limit; but the great thirst of life is not satisfied. The soul was made for God; and God only can give peace. Yet many do not know why they are like the restless sea, which casts up on the beach mire and dirt. As soon as they meet Christ their yearnings are met. Their heart is fed. Eternal life is theirs.

When our soul-thirst is quenched we find satisfaction in all the good gifts of God. We feel at home in nature. We get unalloyed pleasure in the blessings of earth. The work of Christ becomes the height of our ambition. Our supreme joy is found in the communion of our spirit with Christ. "At God's right hand there are pleasures for evermore."

The Home of the Spirit

2 Corinthians 5: 1-10

Through his Godward nature man is homed in God. An orphan child was heard crying the night. He was in a new home and his lonely heart was sad. The foster father went into the room and asked him what was the matter. The little fellow answered, "I just wanted you." Love makes a house into a home. Man by nature is an orphaned child until he finds God.

I knew a good woman, a child of God, not with Him in His Home. I shall never forget the letter she wrote home, telling that she had found God. For some time she had felt that she was drifting, drifting on some unknown current, she knew not where. By the Holy Spirit she was led to Christ and she was homed in God, for time and eternity. Her life was illumined.

Many are wandering like the prodigal. Their lives may be outwardly moral; but they have not found the home of their spirit in God. They are seeking life, wandering in the fields of vanity. The Good Shepherd is seeking His sheep. He will bring them gently home to love and truth in this life.

The home is the center of all our thoughts and love, of all our plans and activities. When our soul is homed in God, He is the center of our whole being. We are kept in our proper sphere of life, as the planets are kept in their orbits by the sun.

Each soul, like the electron, is a planetary system. God made the body for its home, for all the powers of its being, and for His own Temple. The heart is the center; and it can fulfill its proper function only when filled with the attractive Spirit of God, "Behold I stand at the door and knock." "We will come and make our abode with him."

The Divine Partner

1 Corinthians 3: 1-9

God made the earth for man; and then He made man to rule over nature. From the fir

He took man into partnership. Man failed and ruined the whole earthly business of God. All God cared for His partner, and kept humanity from becoming utterly outcast. In the fullness of time He sent His Son to live as a perfect man, and bring man back into the fullest partnership with the Father Almighty.

By His Holy Spirit God brings man into touch with Himself, by his Godward nature, sleeping but never dead. Philip Mauro, of New York, a famous thinker, had a remarkable experience, when he was brought into partnership with God. In his usual unhappy mood he went to a theatre for diversion. As he waited at the ticket office he felt a hand upon him, and he allowed the unseen presence to guide him, he knew not where. He heard singing on Eighth Avenue, and he entered the church, and found God. With varied details it has been the experience of millions, "the high calling of God."

God wants to work with man in every department of life, and human activity. Some falsely narrow the partnership down to moral and spiritual things; but the body of man and the earth are God's, just as much as the soul. God cares for the birds and the flowers, the women and children. We should consider ourselves partners with him in earning our living, and in all our home life. Nothing man is foreign to God.

It is characteristic of the present age to make religion practical. Years ago the stress was laid on formal worship, rather than on the realizing of faith in everyday life. Now the danger is that we will go too far in the other direction, and neglect worship, the health of the soul. Yet it is right that our religion be lived in society, in politics, and in government. It was not till the nineteenth century that religious faith became practical enough to set free the slaves, and outlaw John D. Rockefeller.

The effect of partnership with God in the common things of life is wonderful, and mysterious. This exalts every little duty to the higher ground where God lives. Every common bush is aflame with God. Jesus was as much the Son of God when eating and sleeping as when performing His miracles. All depends upon the spirit of the act. We may be heirs of God and joint heirs with Jesus Christ, "fellow workers with God."

The Double Portion of Spirit

2 Kings 2:1-12

If love is law then give me love. "Let a

double portion of thy spirit be upon me." Heredity is a great blessing if it is love that is inherited. If God is indeed our Father then we may expect something worth while, not because we deserve it, but because we are His children. His gift to us is princely, divine, godlike. "God is love."

The request of Elisha is as beautiful and illuminating today. Human life is the same. The grandest prizes of life are secured in the same manner and by the same principles. Picture the scene beyond Jordan.

The "double portion" is the portion of the first born, which was double that of the other children. Many Christians seem to have a very meagre portion, and in Heaven will be of the lapsed masses, saved, but below their possibilities, mediocre. Let us desire to be of the "first born."

Every one of spirit desires power. The brutal glory in physical strength. The voluptuous gloat over glutting their sensuality. The politician boasts of his power to lead, or mislead. The statesman prides himself on making his nation great. The Christian thirsts for power to make men great by making them good, through Christ. Some rooms in cities are offered for rent "With or without power." The world needs men of power, double.

The disciple wants to know the truth. So much did Jesus desire this that He said, "It is expedient for you that I go away; for, if I go, I will send the Spirit, Who will guide you into all the truth." No one wants to make a fool of himself, yet many are doing it, deluded. Seek the truth.

Liberty is our right; and the power to stand firm against bribes. The double portion gives us a double ambition, to do "greater works." Then crossing the river will be safe, and a glorious entrance.

* * *

Modernism is the most dishonest of all false religions. The others are at least honest enough to have their own publishing houses, their own schools, and their own churches. But not so Modernism. Modernism by fair speeches and under scientific guise has stolen the churches, the schools, and the publishing houses of the orthodox denominations, so that today those denominations are being ruled and wrecked by a modernistic-political-machine. Young people who attend denominational schools do so at the risk of the loss of faith in the gospel of our Lord and Saviour Jesus Christ, for Modernism is in the saddle. —*Grace and Truth.*

LIBRARY TABLE

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

The Religion of the Primitives. By Rev. Alexander Le Roy. Translated from the French by Rev. Newton Thompson. The Macmillan Company, New York. Price, \$2.50.

While this book was published in 1922, it has come into our hands only within the last few months. It is so good that we desire to commend it. The author is a Roman Catholic, but he seldom brings anything distinctive of his church forward and never in an offensive way. He has been a missionary in Africa since 1877, with two brief interruptions, and therefore can speak of the religion of those primitive people from firsthand knowledge. He is not dependent on theories nor on the reports of other people. Going right to his primitives, the Pygmies, the Negrillos, the Bantu races, etc., he finds that all of them have a religion, and that, in some twelve or more foundational principles, they agree, not only among themselves, but with universal religion. These primitives, far back in the hinterlands of Africa, without association with civilization, have a firm belief in one Supreme Being who rules over the universe which he has made. However overlaid this doctrine may be with superstition and magic, it is there deeply imbedded in the belief of the people. They scorn the atheist who declares that there is no ultimate Being.

Again and again Dr. Le Roy proves that the theory of evolution will not explain the higher principles of the religion of the primitives. It is an inadequate speculative opinion. The evidence points rather to deterioration from a higher source than that of mere naturalism or even of theistic evolution. Our learned author's final conclusion is, that the evidence points to the fact of an original creation of man with certain similitudes with the Creator and an original revelation which has been handed down through the generations. Not only does the religion of these people point to a higher origin, but their language furnishes numerous clues to the same fact. Dr. Le Roy has given the world a learned treatise, which deserves a wide and careful reading. The question is, Will the devotees of the evolution theory pay any attention to it? We hope they will.

Eternal Life in Action. By J. C. Massee, D.D. Fleming H. Revell Company, New York and Chicago. Price, \$1.50.

For this book by the well-known pastor of Tremont Temple, Boston, the spiritual-minded believer can have only words of praise. How refreshing are these discourses! They are sermons that are sermons indeed. They uplift the soul, and introduce the reader into the very presence of God. They are evangelical from center to periphery. And why are they evangelical? Because they are thoroughly Biblical and spiritual. Some of the liberalists seem also to be spiritual in a way, but there is always a strain about their efforts, which indicates that they labor under certain intellectual difficulties and are not fully in rapport with Biblical teaching; they are constantly rationalizing. But with Dr. Massee the Bible and its spiritual truths and messages are the natural atmosphere he breathes, made so because he has had the experience of the bird from above.

These helpful discourses give a homiletic and practical exposition of St. John's Fifth Epistle, which is so full of doctrine and education. Dr. Massee shows that in the gospels and epistles we have the testimony of eyewitnesses, and therefore are not dependent for our religion on guesses and speculations. The author's style is terse and epigrammatic. There are many quotable sayings, which will stick to the memory and cheer the reader through all his days.

A Compendium of Christian Doctrine. By Father U. Gift, D.D. The Lutheran Literary Board, Burlington, Iowa. Price, 75 cents.

The author of this substantial compendium well known in the Lutheran Church as a scholar, an acute theologian and an excellent teacher. The book is precisely what it indicates—a compend of the doctrines of Christianity, arranged in systematic order, but not developed by logical and speculative processes. If you want to know just what the true Biblical doctrines are as held and interpreted by the church, here is where you will find them concisely and accurately stated. All Dr. Gift's positions are evangelical. He stands for

plenary inspiration of the Bible, but holds no "mechanical" theories. He is acute enough, too, to distinguish between the special inspiration of the Biblical writers and the general illumination of Christians through regeneration. Throughout the work, the Biblical foundations for every doctrine are given. To our mind, this compend will fill two needs: first, it will help to inform the general Christian and establish him firmly in the faith; second, it can well be used as a guide and text in Bible schools of all kinds which give a good and solid course in Christian doctrine. We desire to give it our warmest commendation.

Additional Book Notes

It is pleasant to note how widely the *CHAMPION* is circulated and read. From several sources we have received replies to our request for certain books and their publishers (see the February number, p. 112). Mrs. H. Reed's "The Bible Triumphant" is published by H. L. Hastings & Sons, 36 Bromfield Street, Boston 8, Mass. Price, 25 cents. It contains a refutation of twelve dozen arguments brought by infidels against the Bible. "The Improved Version of the Bible" is issued by the American Baptist Publication Society, 1701-03 Chestnut Street, Philadelphia, Pa. It was translated by Baptist scholars, and hence contains the word "immerse" where other versions use "baptize."

In re the request made on pages 107 and 108 of the same issue of the *CHAMPION*, a friend recommends Dr. Theodore Christlieb's brilliant work, "Modern Doubt and Christian Belief," which was issued in Germany and was translated into English in 1874. Although an old work, it is a marvel of scholarship and close reasoning. We have been acquainted with this work for many years, but did not think of it when our suggestions were written. It deals most effectively with a number of vital questions, which are relevant to our own day. Among them are the following: "The Breach between Modern Culture and Christianity," "Reason and Revelation" (bearing on the rationalistic treatment of the Bible), "Modern Non-Biblical Conceptions of God" (Atheism, Materialism, Pantheism, Deism), "Biblical Theism," "The Modern Negation of Miracles," "Modern Anti-Miraculous Accounts of the Life of Christ" (Schenkel, Renan, Strauss), "Modern De-

nials of the Resurrection," "The Modern Critical Theory of Primitive Christianity."

However, the book was published too soon to deal to any great extent with the present-day furor for evolution, although it does show the close relationship between Darwinism and the destructive theories of Baur respecting the origin of Christianity. That connection is certainly shown to be very intimate. The book also was published too soon to deal with the Graf-Wellhausen-Cheyne-Driver school of radical criticism of the Old Testament. We fear, too, that, valuable as it is in many respects, it will not directly answer our correspondent's request for a book pointing out the parallelisms between Modernism and Pantheism and the old Gnosticism. For a recent book dealing specifically with this question we are still inquiring.

Another reader asks us to name some works on geology that treat of the Noachian deluge, its extent and cataclysmic effects. To this request we are glad to accede, hoping the information may be of value to the readers of this journal. First, we call attention to Dr. George Frederick Wright's "Scientific Confirmations of Old Testament History," Bibliotheca Sacra Company, 6834 Washington Avenue, St. Louis, Mo. Price, \$2.00. The author devotes six chapters to the flood, and recites many corroborative facts from his own actual observations and surveys in the Levant. Dr. M. G. Kyle, in his invaluable work, "The Deciding Voice of the Monuments," gives a most reasonable account of the flood. This book is also published by the above-named company; price, \$1.65. Dr. L. T. Townsend's little book, "The Deluge: History or Myth," is most effective; indeed, it gives as good a *rationale* of the flood as we have ever read; published by the American Tract Society, 151 Nassau Street, New York; price, 75 cents.

The most recent works which uphold the doctrine of "The New Catastrophism" in geology are those of Professor George McCready Price. His best books on this subject are the following: "The Fundamentals of Geology" (1913; \$1.25); "Q. E. D.: New Light on the Doctrine of Creation" (1917; \$1.00); "The New Geology: A Text Book for Colleges" (1923; \$3.50); "The Phantom of Organic Evolution" (1924; \$1.50). The second and fourth are published by Fleming H. Revell Company, New York and Chicago. The others may be ordered from The Bible Institute Colportage Association, 832 North La Salle Street, Chicago.

We are also requested to name some books on Ethnology and Anthropology that are not "sold out" to the mania for evolution. On this subject we would recommend Alexander Le Roy's excellent recent work (1922), "The Religion of the Primitives," published by The Macmillan Co., 64-66 Fifth Ave., New York (reviewed above). Price, \$2.50. A convincing and thorough-going work is Dr. G. F. Wright's "The Origin and Antiquity of Man," published by the Bibliotheca Sacra Co., St. Louis, Mo. Price, \$2.00. One of the most capable books dealing with the origin of the human race, upholding the Biblical account and opposing the evolution theory, is J. B. Tannehill's "Naamah and Nimrod," which may be bought of the author, St. Paris, Ohio; price, \$1.50. Mr. Tannehill gives a rational account of the various races of men from the first man and woman, Adam and Eve, and thus upholds the monogenous view.

Our correspondent asks for an anti-evolution book upholding the polyogenous theory. We know of no such a book. Indeed, we are inclined to think that the Bible teaches clearly the doctrine of the unity of the origin of the human family from the primitive pair; also that Eve was taken from the seminal substance of Adam for the very purpose of conserving the solidarity of *genus homo*. An evolutionist recently advocated the doctrine of the multiple origin of the human race from chimpanzees, gorillas and orangoutangs, as described in the CHAMPION for January, p. 14.

As to the question whether, in the beginning of human history, it was sinful for "men to marry their sisters," we are frank to concede that this is a difficulty. However, since the Bible gives no account of the plural origin of the race, and since science can prove nothing otherwise, we would suggest this explanation: All real beginnings must be exceptional. We do not see anything new created now. In the organic world all species reproduce by natural generation. No new species and no new entities are at present brought into existence. Therefore something must have occurred some time in the past that does not occur now—namely, the origin of things. That being so, in the beginning of human history there could have been no other way to establish the human race in its unity except that, in the second generation, brothers and sister intermarried; after which the law of consanguinity, forbidding such conjugal relations, came into effect.

Another question relates to the "sons of God" and their marriage with "the daughters of men" (Gen. 6:1,2). According to the interpretation of evangelical scholars, "the sons of God" were the men of the Seth line who up to that time lived in accordance with God's command, and therefore kept their race pure. By and by, however, they met with the daughters of men," that is, with the females of the Cain line, intermarried with them, and thus corrupted the pure line, so that mankind became unspeakable vile, making it necessary for God to destroy most of the people of the earth, in order that the whole race might not commit self-extinction through sexual lust and diseases. Some upholders of this view are the following: Samuel C. Bartlett ("The Veracity of the Pentateuch"); C. F. Keil ("Commentary on Genesis"); George I. Wright ("The International Bible Encyclopedia," article *in loco*); A. H. Finn ("The Creation, Fall and Deluge"). The liberalists of course, try to fasten their subjective view on this passage, insisting that the phrase, "the sons of God," means *angels*; in this way they betray their desire to create the impression that the book of Genesis is mythological. But too many competent scholars have brought forward convincing reasons for the interpretation we have given above. The liberalists have failed, therefore, to establish their contention.

* * *

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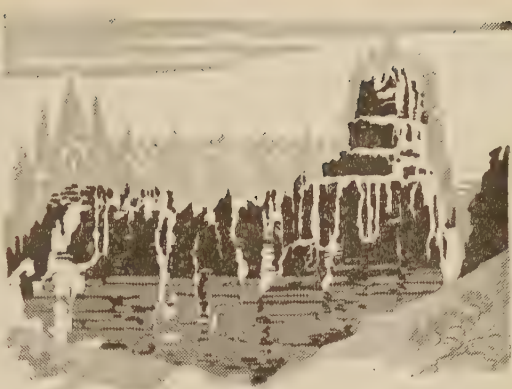
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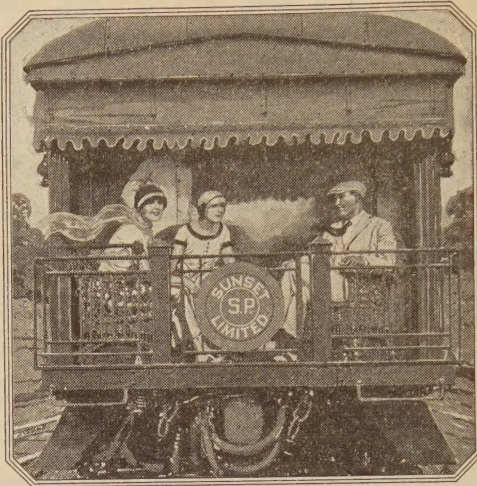
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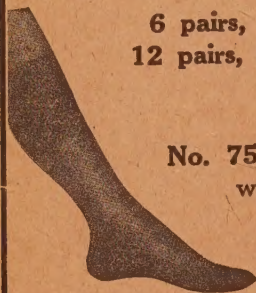
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each Number, prepaid.....\$1.00

BOYER MANUFACTURING CO., Reading, Pa.